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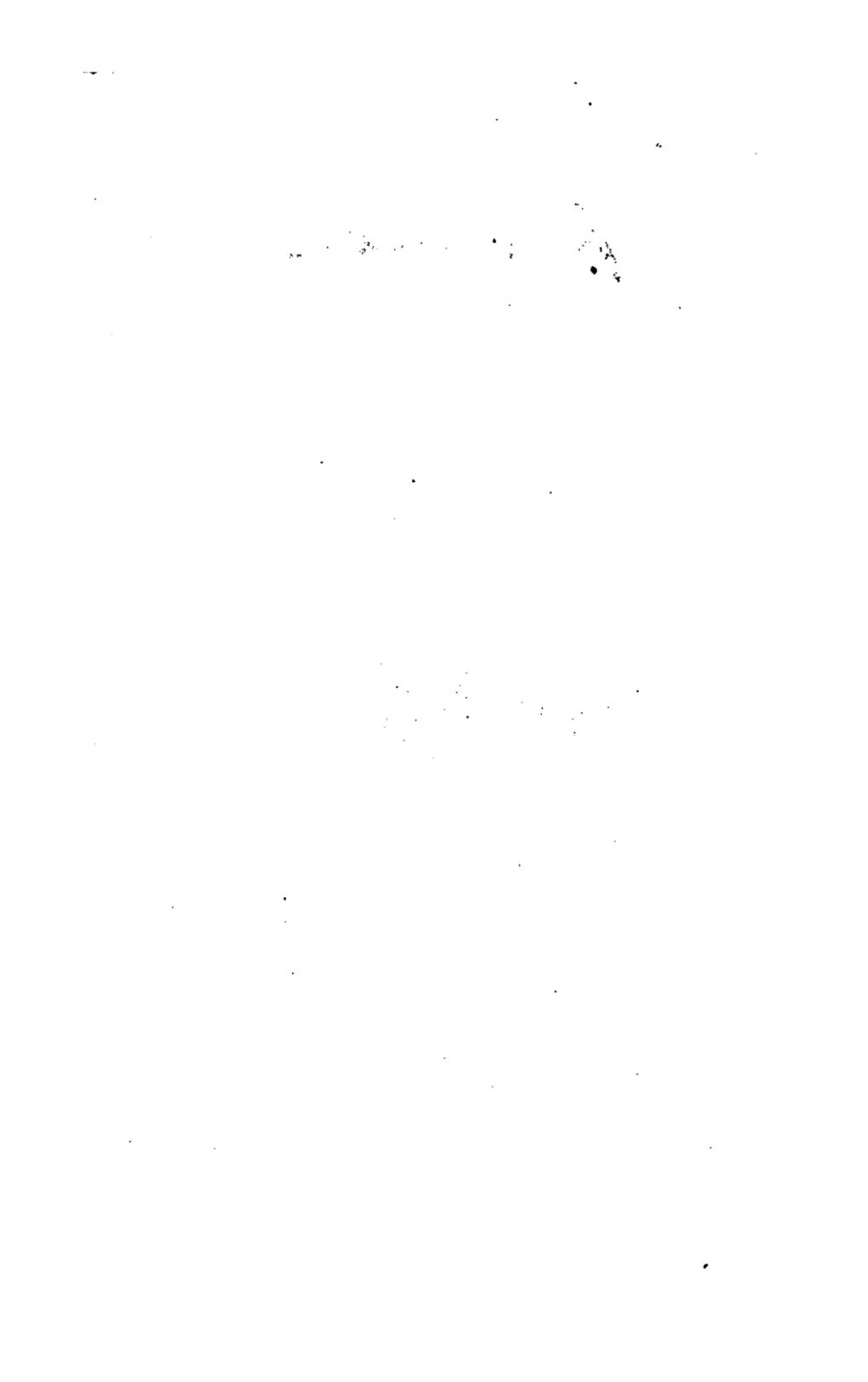
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THE
OUTCASTS OF ENGLAND,
OR
THE PRISON QUESTION
CONSIDERED
THEORETICALLY AND PRACTICALLY.

Καὶ διεγέγγυζον οἱ Φάρισαῖς καὶ οἱ Γραμματεῖς, λέγοντες· Ὅτι
ΟΥΤΟΕ ΗΜΑΡΤΩΛΟΜΕ ΗΡΟΣΔΕΧΕΤΑΙ ΚΑΙ ΣΥΝΕΣΘΙΕΙ ΑΥΤΟΙΣ.
Ἐναγγίλιον Κατὰ Δοκαν. xv. 2.

BY THE REV. R. V. REYNOLDS,
Chaplain Convict Prison,
WAKEFIELD.

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TO THE
RIGHT HONORABLE HENRY THOMAS,
EARL OF CHICHESTER,
&c. &c.

My Lord,

The position which your Lordship has held for many years, as President of that Noble Society, that labours to extend the blessings of our Holy Religion to a benighted world, and the recollection of the happy period which I had the privilege to spend in that good work, would, alone, have produced a desire, that this feeble effort to benefit the Outcasts of England, should be dedicated to your Lordship.

But, I also remembered, that the Christian benevolence which prompts your Lordship to pity the perishing Heathen, likewise yearns over the degraded Criminal at home, and that your Lordship has for many years been actively engaged in furthering the work, in which, through your Lordship's kind intervention, I have now the honor to be engaged.

Praying that your Lordship's valuable life may be spared to serve your "generation by the Will of God," for many years.

I have the honor to remain,

My Lord,

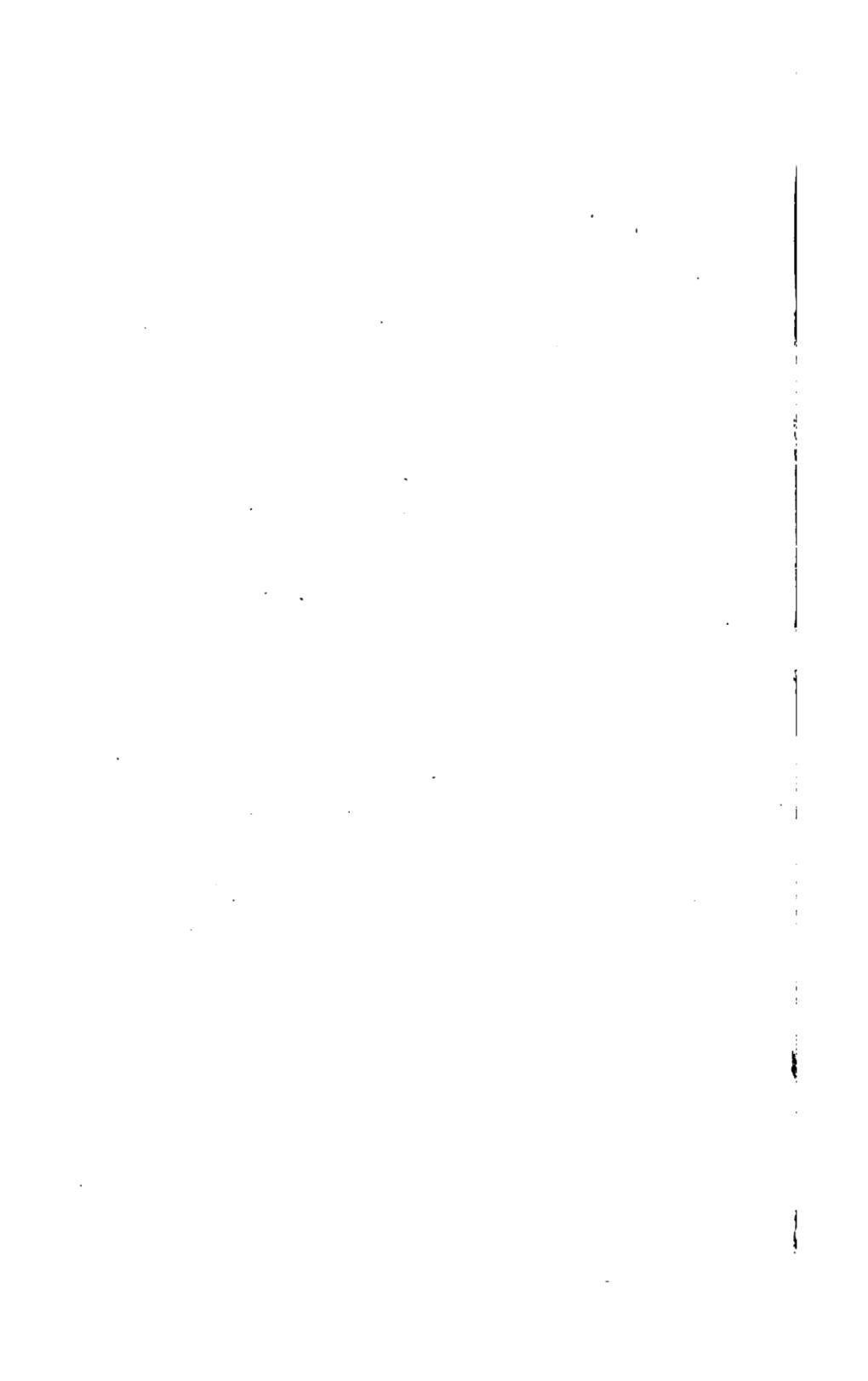
With great respect,

Your Lordship's

Most obedient Servant,

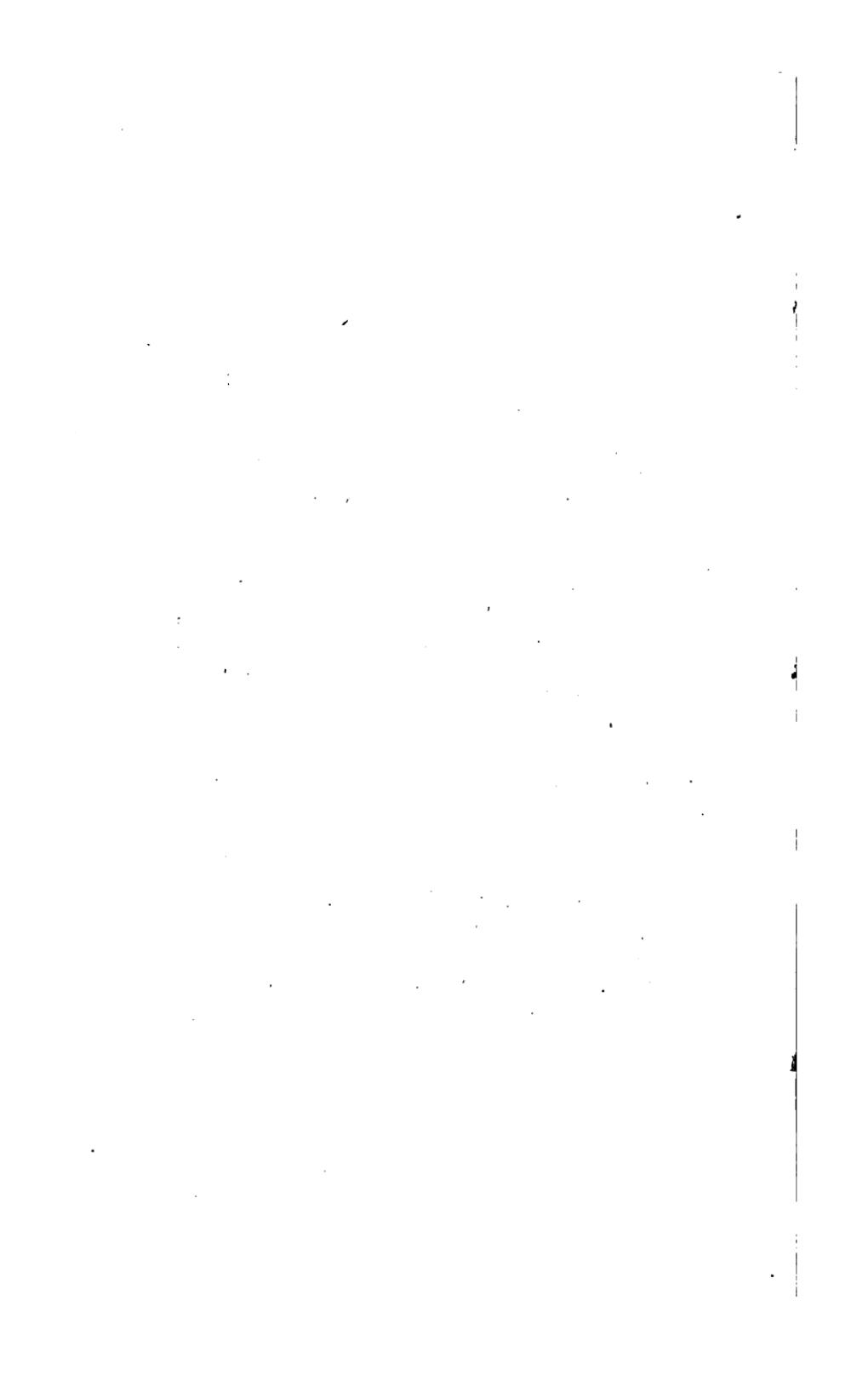
R. V. REYNOLDS.

Wakefield, March 27, 1850.



C O N T E N T S .

- I. Should punishment be Reformatory? Considered from the analogy of God's moral Government; the claims which Criminals have upon our justice; in a financial point of view. &c.
- II. Is the Reformation of Criminals practicable? Difficulties. Causes of popular Scepticism on this subject. No case beyond the reach of the Gospel, proved from Scripture and experience.
- III. The System of Prison Discipline most favourable to Reformation. A depletionary Course necessary, to Prepare the Minds of Criminals for attending to the Truths of Salvation. The Silent System Examined. The Separate System carefully Discussed. Objections Answered. Proofs that the Separate System strengthens the Mental Powers.
- IV. How Criminals should be disposed of after punishment? The liberated Criminal an object of peculiar sympathy. His Trials. Remedies proposed. The Convict's case more easily disposed of. His feelings and prospects. Inequality of Sentences. Importance of Probation on Public Works.
- V. Hints to Prison Officers. A few words to encourage and stimulate Prison Chaplains. Address to Subordinate Officers. Mrs. Fry's fears. Present experience more encouraging.
- VI. Extract from Dr. Browning's Letter. Author's closing remarks: the devotion manifested on board "The Hashemy," not the result of excitement: could not have been produced by summary punishment: the effect of Gospel love.

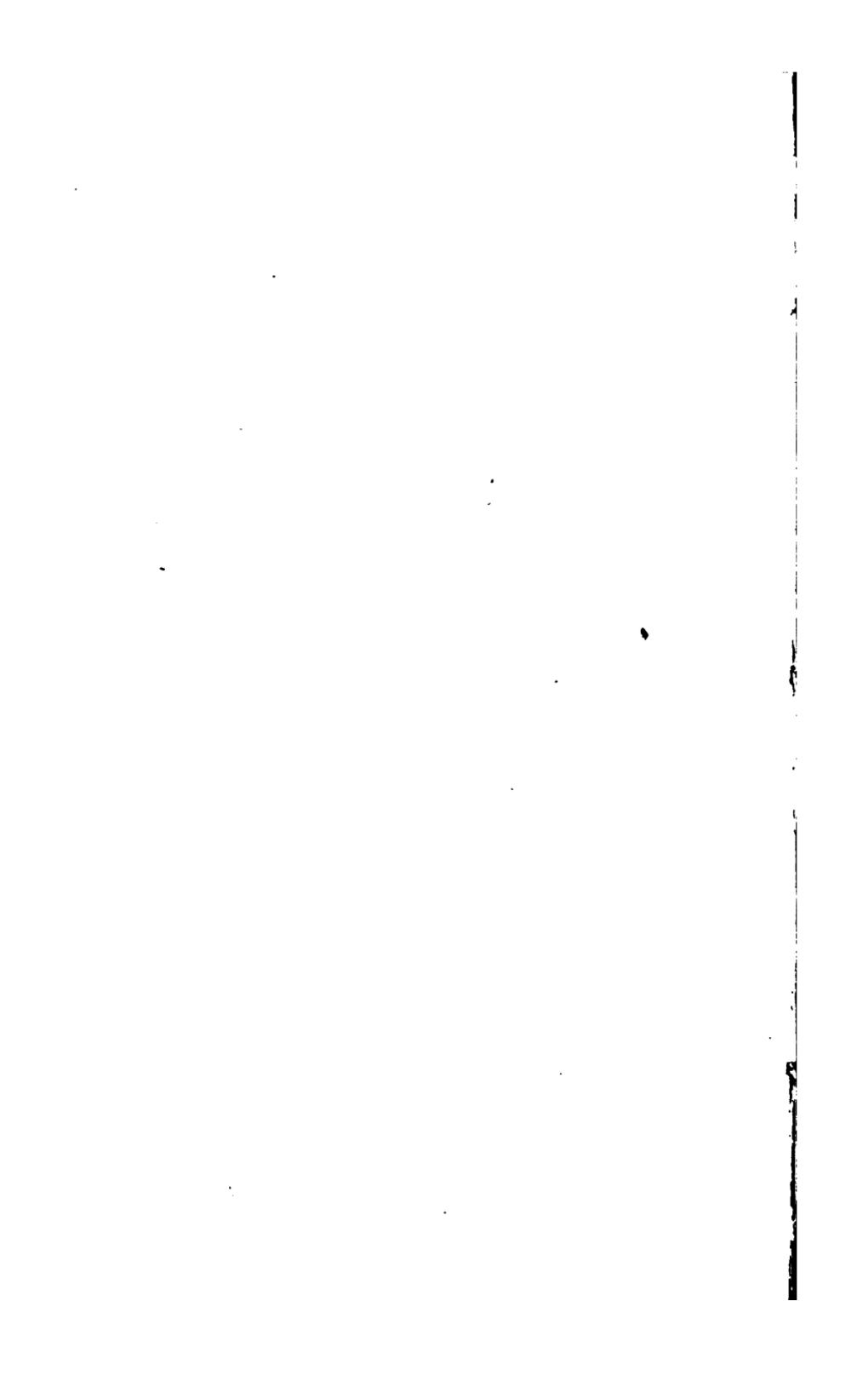


P R E F A C E .

The Author presents this little Volume to the Public, in the hope that it may be instrumental in awakening sympathy, towards the most degraded and neglected of our fellow men, and assist impartial inquirers in their examination of the important subject of Prison Discipline.

The Author desires to state that the views and feelings set forth in this work are the result of his own research and experience. When he entered upon Prison work in 1847, the Author's mind was wholly unbiased, and indeed uninformed, with regard to the various systems of Prison Discipline ; and the sentiments which he now holds, and presents to the public, have been learned, not from books, but from deep reflection upon his daily intercourse with Prisoners.

The subject being strictly moral, and the only remedy for moral disease being the application of the remedy which God has provided, the Author has freely appealed to the Holy Scriptures, and he sincerely hopes that in a land professing christianity, this will not prevent any from giving a calm and unbiased consideration to the arguments and facts brought forward.



CHAPTER I.

Should punishment be Reformatory, considered, from the analogy of God's moral Government; the claims which criminals have upon our justice; in a financial point of view, &c.

THERE is a close and obvious analogy between the physical and spiritual parts of man. The diseases of the body have their counterparts in the soul.

If the one is liable to paralysis, the other often exhibits an utter insensibility to its best interests—If the one may suffer from wasting consumption, the other has its corroding cares—If the one has its morbid appetite, the other frequently yields to its depraved desires—If the one has its delirium tremens, the other often suffers from its terrified conscience—If the one has its malignant fever, the other has its ungoverned passions—If the one has its odious leprosy, the other is covered with “the wounds and bruises and putrifying sores” of lust, pride, avarice, envy, and ambition.

There is also, a close analogy between the mode of successful treatment in each case. There is need of a Physician who understands the disease—of medicines suited to the disease—of careful and judicious attendants—of strict regimen, &c., and in each case there is need of the Divine blessing upon the treatment; in the one, to prolong the existence of the

body for a few years ; in the other to bestow that spiritual health, which, once obtained shall never know decay. " He asked life of Thee, and Thou gavest him a long life, even for ever and ever."

But, unhappily, an appreciation of this analogy and its consequent responsibilities, is lost sight of by men of this world. The value of time as regards the things of this life, is understood to a fraction ; the evils of bodily disease are fully appreciated ; the duty of seeking to relieve or mitigate the ills of our fellow men, is very generally acknowledged ; but, strange to say, the best—the most precious—the noblest part of man is thought nothing of.

If Cholera, fever, or any deadly epidemic is abroad, thousands of pounds are willingly contributed to provide means to prolong, for a few years the earthly existence, even of the poorest and the most profigate ; but frequently the hand which generously contributes its fifty pounds towards such an object, would refuse the smallest contribution to aid the Christian Philanthropist in his efforts to heal the sick soul, and impart to it the blessings of eternal life.

And in a Public Institution, if through the neglect of those in charge, any of the inmates were to die, how justly would the responsible parties be censured ; and how general would be the condemnation. Probably an English Jury would pronounce the neglect manslaughter. But in vain we look for such sympathy towards the diseased *souls* of those who inhabit our public Asylums.

To neglect an aged inmate of a work-house, whose earthly course is nearly at an end, is very justly considered an offence ; but to permit thousands of criminals, diseased morally, to perish eternally, is regarded with indifference. Practically, then, man acts as if he had no soul, or, as if the soul were vastly inferior to the body, or, as if it were in no danger. The wretch lying on a bed of straw writhing in the agonies of spasmodic Cholera is pitied, but the miserable outcast whose conscience haunts him with midnight visions of crime, and whose soul is in daily peril of the torments of eternal damnation, is regarded without emotion.

But worse still : even the attempts which some kind and benevolent spirits would make, to rescue those unhappy sufferers from present and eternal misery, are condemned, and their principles misrepresented.

The first thought of giving publicity to his views on Prison Discipline, was suggested to the author by the perusal of an article, which appeared several months ago in a leading Paper. The chief scope of that article was to prove, that punishment should not be considered as designed to Reform, and that the advocates for Reformation not only go far to destroy the doctrine of punishment, but undermine the attribute of justice.

The following are some of the statements which appeared in that article :—“The voice which speaks in penal law—which calls the criminal to the Bar

of judgment, which ratifies the sentence and commands the execution—is not the voice of expediency, or of benevolence, but of justice.” Again, “The corrective theory is adapted to the taste of all classes of sentimentalists, who, whether consciously or unconsciously, take a less severe view of human nature, and a less awful view of Divine justice, than Christian Ethics lead us to entertain.” And again, “Some persons there have been whose impious folly has revolted against the Creator’s moral Government altogether, who have affected to believe that nothing but benevolence could govern a world which benevolence had created, and have hypocritically exalted the goodness of God, that they might covertly blaspheme His justice. Such were the writers against whom Butler levelled the crushing refutation of his analogy.”

From a careful consideration of these passages, it seems that the writer of the article from which they have been taken, loses sight altogether of the character of the present dispensation; and while persons in Butler’s time may have blasphemed God’s justice, the writer of the article referred to, goes far towards the rejection of God’s benevolence. They would have no justice: He would have all justice. They would be antinomians: He would be a law-giver, without a particle of mercy. Mark, “the voice which speaks in penal law, is not the voice of expediency, or of benevolence, but of justice;” and because some kind hearted persons endeavour to reform

The first and most responsible agents connected here and hereafter.

vice as offensive to God, and injurious to their welfare to themselves, or what is far better, to view every have been taught to regard those sins, as dishonorable because they are immaturely better, but that they not avoided the vices into which others plunge; it is in life. By nature we are all alike sinful, and if we are dependent upon others for our moral standing It is evident, therefore, that to a great extent mine.

would require the most powerful efforts to under-
ter has received a stability for good or evil, which-
criminiis." At eighteen, perhaps earlier, the charac-
fathful monitor or is tried to become a "particeps
good or evil. And the conscience is taught to be a
ceives its bias. The afflictions are impressed by
The memory stores up its materials. The will re-
being formed. The mind receives its impressions.
From the age of four to eighteen, the character is
which they should go."

training. They were not brought up "in the way in
of their consequnces, is the neglect of religious
are but secondary causes; the source of these and
breaking, drunkenness and profligate companions
Here we have the real cause of crime. Sabbath
educent!"

from year to year, and let them for Satan to
our goals are full, when we have baptised children
remark made by that gentleman: "No wonder that

was much struck with the following sentiments
clergyman, on the subject now before us, the author
Not long since, while conversing with a brother
missed.

way but not one title of God's word shall fail to be
will ever believe that Heaven and Earth may pass
may reject the scriptures, but the humble Christian
filled, there had been a neglect of the precept. Indeed
which the promise does not appear to have been ful-
may unhesitatingly believe, that in every instance in
when he is old he will not depart from it;" and we
in after life is dependent upon early attention.
cal and explicit manner, that the conduct of children -
The word of God declares in the most unequivocal

means had been used in early life.

been countenanced, or even eradicated, if proper
who hold that these propensities might not have
of uncontrollable passion; but there are few, if any,
times, and that to some extent they are the victims
disposition in certain individuals to commit certain
Punalogists will contend that there is a pre-
obligatory if we consider the cause of crime.

And this merciful course will appear still more
tion.

under Probation, and use chastisements to bring
them to Repentance; the rulers of the land should
exercise compassion towards their criminal popula-
tion, and make punishment subservient to reforma-

Legislator to imitate the benevolence of God, and Arguing then from Analogy, it is the part of the

hour suffer my infirmities to fail."

Loving kindness will I not utterly take from Him, and their integrity with stripes. Nevertheless my break my statutes and keep not my commandments: then will I visit their transgressions with the rod shake my law and walk not in my judgments; if they break this life, is not primarily penal, but on the contrary wisdom has ordained between vice and suffering in present Justice, or the connexion which Divine perfect administration of justice. shall be exhibited in a future state. But we maintain that a more justly argues, we may thereby conclude that a more sure of present reward or punishment; and as he very generally. Most acts meet with a certain measure even now. As Butler ably shows, it is administered people that forget God."

"the wicked shall be turned into hell, and all the obey not the gospel of our Lord Jesus Christ;" when "take vengeance on them that know not God, and repentence: that the day when "awful" justice will which, the goodness of God would lead men to doom shall be fixed immutably—this the day, during the day of man's probation: that the day when his grace—that will be the day of judgment. This is distinct from this dispensation. This is the day of vengeance of our God," because that day is totally

The writer of that article, would make the „awful“ justice of God, the pattern of human justice. He would exclude from the breast of the Legislator, all feelings of compassion—all purposes of mercy—all plans for the reformation of Criminals; and would consign them „to eat the fruit of their own ways“, and be filled with their own devices.“ He would seal their doom. He would deal with them on the principles of stern justice. But, in appealing to Divine justice as a model, he forgets that God’s awful justice is not now administered. The dispensation under which we live, is not one of awful justice, but of boundless grace. „Behold now is the accepted time—now is the day of salvation.“ „God sent not His Son into the world, to condemn the world, but, that the world through Him might be saved.“ And, therefore, when the Book of the Prophet Isaiah, was placed in our Lord’s hand in the Synagogue, He read only a part of those remarkable words, which foretold the objects of His Messiahship. „The spirit of the Lord is upon me, He hath anointed me to preach the gospel to the poor: He hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised—to preach the acceptable year of the Lord.“

criminaLs, he charges them with taking a "less severe view of Divine justice, than Christian Ethics lead us to entertain.".

with the training of a child, are its parents. There is a natural and obvious responsibility resting upon them, to provide for the safety of the dependent being, committed to their care.

"A babe in a house is a well-spring of pleasure, a messenger of peace and love :

Yet it is a talent of trust, a loan to be rendered back with interest."

Were a Parent to consider his children's destiny only for this life, it would be sufficient to produce much anxiety. Were he merely to reflect that the peace and comfort, of his precious child, for fifty or sixty years, are dependent upon the management and care, of a few years in early life, it would fill the mind with the deepest concern. But this is only a small part of the responsibility. The infant is a candidate for eternal happiness, and is committed to the parents to be educated for Him who formed its immortal spirit for Himself. What an overwhelming thought that the parent has a creature placed in his hands whose soul shall bless or curse him throughout eternity!

The feeling would be unbearable to a mind that appreciates the responsibility, were it not that He who has intrusted this charge to parents, has mercifully appointed means, and promised to vouchsafe His assistance.

Thus, when we read "bring up a child in the way he should go," the parent is not left to his own judgment, to consider which is *the* way most likely to effect the end, but he meets with plain and simple

directions how to perform the duty commanded, and where to look for help. For instance, in the book of Deuteronomy, ch. xi, we read,—“Therefore shall ye lay up these my words in your heart, and in your soul, and ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up, that your days may be multiplied, and the days of your children in the land which the Lord sware unto your Fathers, to give them, as the days of Heaven upon earth.” And, elsewhere it is written “I will pour my spirit upon thy seed, and my blessing upon thine offspring, and they shall spring up as the mown grass, as willows by the water courses.”—And once more, “My spirit that is upon thee, and my words which I have put in thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed’s seed saith the Lord, from henceforth and for ever.”

We have many bright instances of fidelity to the trust committed to Parents, and of the fulfilment of God’s promise upon the means used.

Of Abraham it has been recorded, “I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment that the Lord may bring upon Abraham, that which He hath spoken of him.” And the conduct of all his household, except one, exhibits the fruits of his instruction, and the faithfulness of God’s promise.

What piety does Hagar manifest in her affliction—how resigned and subdued. And how sublime her feelings at Beer-lahai-roi, when she uttered those remarkable words, “thou God seest me.” What a beautiful character must Eliezer his steward have been. What fidelity, simplicity, and confidence in God does he exhibit, on his mission to the city of Nahor. Who can read his touching *prayer* to the God, whom he served, before his entrance into the city, and his self-denial in refusing any refreshment, until the object of his mission was accomplished, without feeling the truthfulness, of the commendation passed upon Abraham, and of the promise that “his household should keep the way of the Lord.”

And in the history of Isaac how many striking incidents illustrate the same truths. Mark the Scriptural question which he puts to his father, “Behold the fire and the wood, but where is the *Lamb* for a *burnt offering*.” To what extent must he have learned to honor his Father, when at the age of twenty-six he submitted to be bound and laid as a victim upon the Altar! And how clearly does it appear that he habitually practised the highest and most sacred duties of religion, by that incidental record, “And Isaac went out to meditate (*Hebrew Pray*) in the field at eventide.”

We might trace in the histories of Jacob, Joseph, Moses, Samuel, David, Esther, and many others striking proofs, of the value of having been brought

up, in the nurture and admonition of the Lord ; but the subject requires no further illustration or proof. The great principle of God's moral government is as clear as a sunbeam—"them that honor Me I will honor, and they that despise Me shall be lightly esteemed."

In the training of children in these lands, it is to be feared, that this principle is sadly overlooked. Even the middle, and higher classes of society forget, or are ignorant of the value of their trust, and of the difficulties which surround their path.

The first mistake appears to arise from the supposition, that the infant is an innocent being, with a nature wholly pure : the next from an idea that a small amount of religious knowledge, but a thorough acquaintance with secular learning, is the sure course to happiness : the next that religion induces gloominess, and that too much of it would therefore affect the health and prospects of the child : then the parent falls into the mistake that worldly gaiety and frivolity are not incompatible with religion ; and what is more fatal than any thing else, human opinion, and not the approbation of God, is placed before the child as the *rule* of action, and earthly aggrandizement, and not Heavenly Glory, as *the end* to be attained.

It is cheerfully admitted, that in many instances, parents in the upper and middle ranks of life, do discharge those obligations to their children, and are rewarded by the fulfilment of God's promises ; but

as a general rule, it is to be feared, that the case is as we have stated, and that Parents do not find, until too late, that

“True riches are they, which ne'er fade away;
And true wisdom, the fear of the Lord.”

The consequence of this example, upon the humbler classes of society, is ruinous. With eagle eyes they see the formal religion of their wealthy neighbours—they observe the laxity of discipline in the education of children—that they are allowed to participate in the pomps and vanities of this wicked world—are taught to regulate their conduct by worldly opinions and maxims—and are brought up to enjoy this life, as if there were no existence beyond it, or as if it did not deserve a thought.

And this is not all. They keenly observe, the *moral* tone which too often regulates the intercourse of the better classes. They see, that while some sins are regarded as vulgar, others, equally offensive to God and injurious to man, are tolerated, or passed by, without condemnation. For instance, to commit an act which would incur transportation, would be considered most ignoble; but to seduce confiding innocence, and desert the wretched victim to perish in guilt and misery, receives no expression of disapprobation! If two men, in the humbler classes of life, fight, and death ensue, the survivor is justly considered as guilty of a great offence; but the duellist, who commits the same crime, only in a gentlemanly way, is regarded as a man of honor

and admitted into society ! The wretched slave of intemperance, or the Parent, driven by want, who steals a crown from his fellow-man, is very properly branded as a criminal ; but the man, who recklessly speculates in railways, or who extravagantly lives beyond his means and defrauds his creditors, may be perfectly cleansed by passing through the Bankruptcy Court !

This list might be extended many pages, but we have said enough to prove that the tone of *moral* feeling, among the higher classes, should be far stricter, to command the respect, and influence the conduct, of the humbler classes. Example is the most powerful commentator, and its effects will be deep and lasting for good or evil. One act, will be remembered, when a thousand admonitions are forgotten ; and this is especially the case with those, who, from relationship or position in life, have been accustomed to regard others as superiors. We have then, as a nation, deteriorated from the wise and holy principles of God's Holy Word.

The better classes have much to repent of, in the education of their children, and the example which they present to their poorer brethren ; while these, encouraging themselves by what they observe among their wealthy brethren, and never having been taught themselves, that " wisdom which is from above," descend in the scale of morals ; and not merely neglect to bring up their children, "in the way in which they should go," but too often become ministers of evil.

From his intercourse with 1224 criminals, the Writer has come to the conclusion, that, in *nearly* all cases of crime, the cause is to be traced, *primarily*, to the Parents, or Guardians, in having neglected to infuse religious principles, or having neutralised those principles by evil example. With regard to the first, it is remarkable that while 143 convicts of the above total, could read *well* on admission, but 6 possessed a good knowledge of the Holy Scriptures. And, as to example, the writer has daily to lament the melancholy facts which he elicits, during his intercourse with prisoners, exhibiting Parental laxity or severity—Sabbath-breaking—intemperance—immorality—or reckless indifference in placing their children, in the dangerous atmosphere of factories, or under ungodly masters, before religious principles are established.

Few Parents can see, and fewer still are willing to acknowledge, that their neglect or inconsistencies caused the ruin of their children ; but if every case of failure were traced to its source, it would be found to have been caused, by defective instruction, or evil example.

What an instructive story is that of Eli's family ? Here we have the neglect of *discipline*. And what an instructive history is that of David, whose *example*, on more occasions than one, must have produced upon Solomon and Absalom the most injurious effect.

But perhaps the most striking and important case

in the Bible is that of Abraham. One member, and only one, of his family, appears to have been irreligious. Ishmael was a scoffer; and we cannot but think that God withheld his blessing upon Abraham's instruction of this youth, in order to mark His displeasure, and cause Abraham to feel that he had been guilty of unbelief and impatience, in not having waited for a son by his lawful wife.

If the arguments which have been brought forward be admitted as conclusive, it follows that children, who have been thus neglected, have a powerful claim upon our *justice* as well as sympathy.

If it be a moral obligation to "do good unto all men," surely no class stand more in need, or have a stronger claim on our benevolence, than criminals; and when we bear in mind that their position is in some measure caused by the laxity of moral and religious principles in the upper classes, and, to a great degree, by the neglect or misconduct of Parents, justice loudly calls for reparation.

The second responsible agent connected with the safe-keeping of the rising generation, is the Government of the country. In man's primitive state, the Government was Patriarchal. The head of two, or more families, exercised a religious and moral control over all his descendants, for the discountenancing of vice and promoting the knowledge and fear of God. In process of time the earth became thickly populated, and then Patriarchal Government was exchanged for Judicial, and at length Mo-

narchical. But while the forms changed, the spirit and design continued, and should still remain. A nation is nothing more than a large family all united for mutual benefit, and all interested in each others welfare. The Sovereign, or, the power which acts for the Sovereign, the Legislator, is the Parent of the nation ; and in his hand is the responsibility to provide for the well-being of every member of that large family, so far as his influence or ability will permit.

It must be admitted that, for many years, this duty was sadly overlooked by the government of England ; and there can be no doubt, but that the present generation, especially of the poor, are suffering from the want of that education, which alone could teach them to overcome the temptations of a world lying in wickedness, and of a " heart deceitful above all things and desperately wicked."

But, happily, the dawn of better days has opened upon England ; and we may hope, that if others will co-operate and strengthen the hands of Government, the time may come, when righteousness shall exalt the nation, and make it to occupy, in a moral and religious sense, the position which it now holds, politically and commercially, among the nations of Europe.

But there is a third party who are debtors to the degraded criminal. In addition to Parental, and Patriarchal, or Monarchical control, God has appointed special *representatives*, to keep alive true

religion, and instruct His people in the things which belong to their temporal and eternal welfare.

The Priest's lips are to keep knowledge. They are watchmen upon walls of the spiritual Zion, who should never hold their peace, "until Jerusalem be established and made a praise in the earth." They are the under shepherds whom the Chief Shepherd has appointed to "feed the flock of God, taking the oversight thereof not by constraint but willingly—not for filthy lucre, but of a ready mind." It is their duty "to heal that which is sick—to strengthen that which is weak—to bind up that which is broken—to bring again that which was driven away—to seek out that which was lost,"—in a word, to be able to say "I am clear from the blood of all men, For I have not shunned to declare unto them the whole counsel of God."

There can be no doubt that the provision of clergymen, to the manufacturing districts, is wholly inadequate, and that it would be physically impossible for them to have a thorough knowledge of every individual in their several parishes or districts. It is also, thankfully acknowledged that many of God's ministers are doing what they can, to impart a knowledge of Divine truth *to all* committed to their charge; but the author would humbly and affectionately ask his brethren, have not many come short in the discharge of the solemn duties intrusted to them?

Perhaps, in the whole range of a minister's duties,

there is not one of so much importance *in its results*, as catechising the young. Our church wisely provides for this, and enjoins it in her rubrics, to be exercised, at least once a week. By this means the bread of life is intended to be broken, to suit the young and illiterate, and to enable them to receive and digest it.

It is to be feared that this duty is too often delegated to Sunday school teachers, many of whom "have need to be taught themselves the first principles of the oracles of God," and that most of the children of the poor grow up without having been catechised by those who are set apart for that work.

There appears also to be a lamentable want of parochial visiting, or what the Apostle calls, in his memorable address to the Presbyters of Ephesus, testifying "from house to house." In few instances, so far as the author's intercourse with 1200 convicts has enabled him to judge, is our blessed Lord's command generally obeyed: "Go out into the highways, and as many as ye find compel them to come in."

The style of preaching moreover seems, in many instances, wholly *above* the comprehension of the young, and of the illiterate, who form, by far, the most important part of a congregation.

The author has entered on this part of his subject with much diffidence. He feels that many things may be said to extenuate these omissions. The clergy, in not visiting and catechising, are only

following the steps of their forefathers in the ministry ; and, as highly educated men, they naturally find it most difficult, to bring their public addresses down to the comprehension of the illiterate and young.

But the author, on the other hand, feels the solemn duty which he owes to criminals, whose claims, upon public sympathy, not to say justice, are denied ; and he, therefore, hopes he may be pardoned, if, in his attempt to establish their claims he has wounded the feelings of any brother.

And let it not be supposed, that the only denomination of professing christians to be met with in a Prison, are members of the Church of England, or even that they exhibit a more ignorant and depraved state of mind than those of other denominations. Alas ! the truth is far otherwise. With deep regret, the author is obliged to state, that the most difficult class of Prisoners he has to deal with, are those who had been led by injudicious men, to regard the impulse of excited feelings as true religion. From many poor deluded men of this description, the author has listened with deep anguish, to their history of sinning and repenting—now resorting to the public-house and now being restored to what they call “Church Membership :” and he has found it most difficult to elevate these men. The understanding, the conscience, the judgment, are all more seriously injured than if the individual had never made a religious profession. His views of God’s

character are dishonorable, his ideas of Sin are unscriptural, and there is a lamentable tendency to self-deception.

The following statement presents a view of the amount of religious knowledge possessed by 1224 Convicts *on their admission* into Wakefield Prison, and when fully considered goes far to substantiate the testimonies and opinions which have been adduced :—

RELIGIOUS KNOWLEDGE ON ADMISSION.	PER CENT.		
	Knew well, and tolerably.	Knew imperfectly	Total- ly Ignorant.
Doctrine of the Trinity	22.22	3.68	74.10
Doctrine of the Atonement	15.86	3.59	80.55
Offices of the Holy Spirit	16.34	6.21	74.45
Way of Salvation	29.74	10.05	60.21
Doctrine of Repentance	33.42	15.44	41.12
Commandments	42.73	17.32	39.95
Bible History	10.95	31.62	57.43
Nature of the Sacraments	10.13	6.70	83.17

To form a correct estimate of this table it must be stated, that, two-thirds of the whole had been previously convicted, varying from one to twenty times, and that *all* had been several months in other prisons, before their reception into the Wakefield Convict Prison. It therefore follows, that they had received most of the Religious knowledge, which they possessed on admission into this Prison, subsequently to their former and present convictions, and could have had but *very* little religious instruction, from parents or ministers, in their early years.

From the foregoing remarks it will be seen that the author considers the neglect of *Religious* cultivation as *the cause of crime*.

He feels as strongly as any one the *secondary* value of Education, but he cannot adopt the sentiments of those who make it "the one thing needful"—the regeneration of man—the panacea for all our moral ills.

Its value, to enable a child to read the Bible and understand sermons, is indeed very great, and no doubt the want of this ability is a serious hinderance to a Christian's happiness and usefulness, but it possesses no power to control the unruly wills and affections of sinful men ; whereas it is quite possible for a man to be wholly uneducated, and yet have sufficient knowledge of Divine truth, to live and die an honored and devoted Christian.

In proof of the impotence of secular Education, unaided by Religious knowledge, to preserve from the ways of sin, the author needs only state, that out of 1224 convicts who have been under his charge 674 could read well and tolerably ; 297 could write well and tolerably ; and 123 were in proportion and advanced rules of Arithmetic, *on admission*. Thus their secular Education, was nearly as far advanced as would be necessary for persons in their position, while the majority knew *nothing*, of those principles which teach us ; to "deny ungodliness and worldly lusts, and live soberly, righteously, and godly, in this present evil world."

The author does not, however, mean to assert that Education, combined with the *early* formation of habit, may not, to a considerable extent, prove a

safeguard against those crimes which are looked upon as *disgraceful*; but he contends that little is thereby gained, in a moral point of view. The current merely changes its course. Intemperance is exchanged for infidelity; or which is the same thing, practical Atheism. Ebullitions of passion, for seductive wiles. Forceable assaults on property, for false promises. Acts of violence on the person, for secret attacks upon the character.

The simple facts that, the largest Newspaper in England is published on the Sabbath, and that the press is teeming with publications, which savour of those principles, that overturned the Altar and Throne in France, at the close of the last century, prove that Education, unsanctified by Religion, produces a depraved and dangerous appetite.

As we shall have occasion to make some remarks upon this subject a little further on, we shall dismiss it for the present, observing that even if man had no interest to secure beyond this life, he would be a small gainer in morality, by the best secular Education.

Assuming then, it has been proved, that our criminal population, are now suffering from the neglect of those, who should have brought them up in "the nurture and admonition of the Lord," have they not strong claims upon our justice, as well as upon our sympathy? Many times has this been powerfully impressed upon the author's mind by involuntary exclamations "Oh! that I had known these

things before. What misery and disgrace should I have been saved!" And in recording these expressions, the author would again bear testimony to the total absence, on the part of the speakers, of any attempt to criminate parents or ministers. During the whole of his intercourse with convicts, he remembers but one instance, in which there was the slightest apparent disposition to implicate others, and this was done with such earnestness and fervour, that no unfavourable feeling could be entertained towards the poor sufferer. On that occasion the prisoner impassionately exclaimed, "Oh, sir, why was I not told these truths before? I am like a poor Patient in an Infirmary, who had a diseased limb, which might have been cured, but the medicine was not brought until the limb had been cut off!"

It therefore appears, that though prisoners do not often murmur, they *feel*—and what a bitter reflection—that they are suffering the loss of character and liberty, through the neglect of others. And yet the claims of these men are rejected, and the efforts made to reclaim them, met by the charge of extravagance. Again, and again, we hear the outcry of agitators, who denounce justice and sympathy, towards criminals, and loudly deprecate the money spent in seeking to rescue them from destruction.

Without stopping, calmly to inquire the claims of these wretched beings, or the practicability of raising them from their sunken and unhappy position, the unfeeling political reformer, in order to save a few

thousand pounds (as he thinks), would consign his fellow-men to eternal ruin.

And will England adopt this hard-hearted, this cruel policy ? Will that noble nation, which paid twenty millions, to emancipate degraded Negroes in her Colonies, and which for many years has paid vast sums to suppress the slave trade, refuse to make amends for past omissions, and *now* neglect to rescue our English Brethren from the slavery of sin and Satan ?

Admitting, that the effort were expensive, it would still be our duty as a christian, as a moral nation, to make reparation for past omissions, and in the spirit of one of old, generously exclaim, “ If I have taken any thing from any man, I restore him four-fold.

But, after all the noise and excitement which has been manifested, there is, even on the score of expenditure, no just charge against Reformatory Discipline.

A convict under the Reformatory system at Pentonville or Wakefield, costs less, than if he were in a Hulk at Bermuda or Gibraltar.

According to a letter in the Report of the Inspector of Prisons for the Scotch District, for the year 1847, it appears that the average expense per man, of convicts in the Hulks abroad, during a period of four years, was £37 10s. per annum ; whereas the average expense of 1224 convicts in Wakefield Prison, during the two-and-a-half years it has been in operation,

was but £25 for each prisoner, per annum. If to this we add £2 for transit, and £3 per man for any local circumstances, which may cause this Prison to be less expensive than others, we have still a saving by the Reformatory system of £7 10s. per annum, on each Prisoner.

And assuming the Reformation of Convicts practicable, what a vast amount would be saved to the nation, were the system to be generally applied.

Among the last four hundred convicts, in Wakefield Prison, there were twenty-four, known to have been "returned convicts;" and it is very probable that there were at least, six others, who had not been discovered.

The majority of these men, in consequence of their former transportations, were sentenced to *long* periods; and from the fearfully deteriorated state of their minds, caused by the corrupting and hardening influence of the Hulk system abroad, the greater part were *impervious* to moral influence.

What an amount of loss thus entailed upon the country? Assuming the average period of their present sentences to be twelve years—that twenty will never be *fit* to receive their liberty, or have their sentences commuted—and that the average annual cost of each Prisoner abroad, after placing £10 a year to his credit, or rather to the credit of the nation, for work done by him, is £27 10s.; here is an outlay on each of these twenty men of £330, or a total loss on the whole of £6600!

Had the thirty men been originally sent to Pentonville, instead of to Bermuda, it is probable that five-and-twenty would have been sent abroad with tickets of leave, imbued with principles, which would have preserved them from their subsequent fate, and have made them moral and useful members of society.

Extending this view, to the whole system of transportation, what an immense saving might be effected, if it be possible so to reform convicts, as to fit them for earning their subsistence in our colonies abroad ; after having undergone a portion of their punishment in a Reformatory Prison.

Assuming ten years, to be the average period, for which the whole of our convicts are sentenced, and three years the average time necessary for probationary discipline, we save seven years expenditure, on all who are deserving of the restricted liberty granted by a ticket of leave : and what is even of more consequence, than the large amount saved, we purify the hearts of these men, and fit them to return healthy members to society.

And if such, would be the pecuniary results, of a successful application of the Reformatory system to convicts, how much greater, and more important would they be, if the system were carried out in every Prison with regard to all criminals.

Among 1224 convicts who have been in Wakefield Prison, no less than 115 had been previously convicted, according to their *own* statements, five, many as high as twelve, times.

Now supposing, we average the number of those convictions at eight, and the expense of each conviction at £6, and the average period of imprisonment before and after conviction four months at £2 per month, we have a charge upon the country of £112 for each Prisoner, besides the amount of the injuries which he inflicted upon his fellow-men when at liberty, after each conviction.

If instead of the short periods of imprisonment, these men had been sentenced for the first offence twelve months, and had been subjected to the Reformatory system, as worked at Pentonville, the country would have been saved, in a direct manner upwards of three thousand pounds, even supposing only one-half had been reclaimed. And this, would have been but a small portion of the pecuniary advantages derived from such success. It is well known that every criminal, who has been twice in a Prison, is a missionary for evil, and it may be safely asserted, that before he has been five times convicted, he corrupts more than that number of his companions. To follow out the consequences of those seductions, into the paths of criminal life, would lead the mind into an illimitable field of thought, and would present a magnitude of evil and loss which would defy calculation.

What a vast saving then, would be effected, if our Prisons could be made *nurseries for reformation*, by nipping crime in the bud, or rather eradicating it before it has thrown down its enormous roots into the depths of the heart.

The author cannot bring this division of his subject to a close, without making a few remarks upon another objection, brought against our Reformatory efforts to benefit unfortunate criminals. It is said, that, in bestowing so much attention, care, and expense upon criminals, we dishearten the virtuous and put a premium upon vice.

With regard to the latter part of the objection, it will be seen in the sequel that, while it presents to the sunken man, whom it seeks to serve, sufficient hope to preserve the heart from despair and stimulate it to vigorous efforts, the system we advocate is by no means without its deterring effects.

And with reference to the former, it might be sufficient to reply, that those who are suffering most, demand the most anxious care, and the most urgent measures. The objection savours much of the spirit of the son, who murmured, at his father's kindness to his prodigal brother; or of that unfeeling heart which said within itself "If this man were a Prophet He would have known who and what manner of woman this is that toucheth Him FOR SHE IS A SINNER."

But passing by the urgency of the case and the uncharitableness of the objection, we would venture to assert, that though criminals are suffering more than their fellow-men, there is not so broad a line of moral distinction between them, and multitudes who were never in Prison, as some would contend. This has been stated previously, and some instances have been adduced, to show, that even in the better classes

of society, there are many who come short in *external* morality. This is more apparent still, if we look at the state of that class, to which criminals chiefly belong.

It is quite unjust to form an estimate of character, by the standard of our penal code. The category of crime amenable to law, does not include the whole, nor perhaps, more than half of the offences which degrade human nature, and corrupt the social current of society.

The most dangerous and widely spreading of these, is infidelity; for while drunkenness, lewdness, falsehood and petty dishonesty are *openly* preparing inmates for our Prisons, infidelity is *secretly* poisoning the minds of our youth, and undermining every principle, of order and morality.

It has been well said by the illustrious Bacon, that "knowledge is power." To follow out this idea, it may be compared, to a magazine of gunpowder, which may be used to defend the citadel, or by mismanagement cause its destruction.

Knowledge when *under* the guidance of Divine truth is a powerful auxiliary, but when left to itself, is a dangerous foe. In its right place it assists the man of God in his study of the Holy Scriptures, it throws a flood of light from History and Science upon its pages—it helps to unfold the beauty and excellency of its doctrines and precepts—and it enables him to adduce the evidences in support of its genuineness and authenticity to mathematical demonstration.

But on the other hand, if knowledge be *separated* from the Bible—if it be placed in the seat of *supremacy*—if it be regarded as the chief *source* of wisdom—if it be the object of daily research while the Bible is a *sealed* Book, or only read to doubt and scoff, it must be regarded as man's worst enemy.

It is to be feared that the influence of this unsanctified knowledge is widely sapping the foundation of Divine truth.

The question abroad among mechanics and artisans who have had their mental powers enlarged and strengthened by attending literary meetings, is not, can the Bible be proved a Divine revelation to which they should yield implicit faith and obedience? but, can *every line* of the Bible be measured by human wisdom? They were not satisfied to be allowed to sit in judgment on the evidences, and if these were conclusive, to acknowledge the supremacy of the Bible, but rejecting the evidences, they read it as a human production, and doubt and scoff, because it contains difficulties and *apparent* contradictions.

This subject has been powerfully pressed upon the author's attention from the intercourse he has had with Criminals, and he has no hesitation in stating his conviction, that *many* now in Prison, were encouraged to commit crime by the principles of infidelity, which had been sown in their heart by Parents, Masters, or companions.

One Prisoner mentioned to the author that his father was an admirer of “Pain's Age of Reason.”

Another, that he had often listened to infidel attacks upon the Bible by visitors who used to come to his father's house.

A third, that his father was an undisguised enemy to the Bible, and had taught him to regard christianity as a fable.

But without multiplying individual statements, to prove the prevalence of infidelity among mechanics and labourers in our cities and villages, the author needs only mention the fact that scarcely a week passes, without his being asked by Prisoners, to solve Scripture difficulties and *apparent* contradictions.

If further evidence were necessary, we need only point to chartism and socialism, which are seeking to undermine the Altar and the Throne, and ask, can these men believe in that Book which teaches subjection to the powers that be, and the sanctifying of God's Holy Day?

A chartist Prisoner, who had not been long associated with the body before his conviction, assured the author, that his eyes had not been opened to the evil he had committed, until, he had heard the blasphemous attacks which sixteen or seventeen chartists were continually making, while in Newgate, upon the word of God.

With such facts before him, the author cannot allow that *all* unconvicted mechanics and tradesmen should be regarded as "*untainted* with crime," or a whit better than many criminals who are now under sentence of transportation.

The sententious, though not very elegant lines of a once popular writer, aptly describe these persons, who

“Compound for sins they are inclined to,
By damning others they have no mind to.”

On every ground then, we urge the claims of wretched criminals, and insist that the punishment which is awarded to their misdeeds, should be combined with measures to secure, if possible, their future welfare.

“To err is human, to forgive divine,” and as we hope to receive mercy, we are bound to extend mercy.

If the great moral Governor of the universe causes His sun to shine upon the just and the unjust, and His rain to descend upon the evil and the good : if He extends a day of grace to all His guilty creatures, and from infinite love gave His own Son to be the ransom of a lost world, surely it is not asking much, that men should have pity upon their fellow-men—upon their *fellow-countrymen*.

And this obligation is stronger still, if we keep in mind that their *debtors* we are. We may well ask who maketh us to differ ? Had we been brought up as they had been, should we have done better ? or with all our advantages, are we so highly exalted as to say “stand off, for I am holier than thou ?” The writer cannot refrain from quoting the following touching passage from the pen of a christian visitor

to Newgate, as strikingly illustrative of these sentiments :—

“ In leaving Newgate, and once more breathing the pure air, and beholding the sun, which never penetrates through those dismal walls into the deep courts of the prison, we said to one another, how happy we are that those bolts open to us ! Is it not owing to the grace of God manifested before we were born, to the pious parents he blessed us with, to the education we have received, to the various circumstances of our lives—is it not owing to God’s mercy alone, that there is a difference between the state of those poor women and our own ? The germ of those sins which have brought them to the place where they now are—was it not in our hearts also ? Alas ! when we consider all circumstances as God considers them, our light and their ignorance, the restraints which have kept us, and the temptations and want which have led them into sin ; which of us must not feel that perhaps, in the sight of God, we may be far below many a guilty prisoner in Newgate ? ”

But if noble feelings will not find a response, surely opposition should cease, when it is made apparent that our humanity will cost nothing, but rather effect a considerable saving. But how humiliating to our country, that we should be obliged to rely upon such arguments. How extraordinary to a person not acquainted with the feelings of political economists.

When the writer of this little work mentioned to some friends, his intention of publishing his views and experience, upon the subject of Criminal Reformation, he was much surprised at the earnestness, with which some pressed upon him, the importance of proving, that a saving would be effected if criminals could be reformed. “ This ” said one “ is the only

point which will arrest attention at the present day."

What a view of human nature does this present ! No sympathy ! No justice ! No avenue to conviction, but economy ! No subject of interest, but money ! Well might a distressed sinner, who had to choose between the punishment proposed by his Maker, exclaim "Let us fall now into the hand of the Lord ; for His mercies are great: *and let me not fall into the hand of man.*"

It is, however, to be hoped, that there are many who possess seats in the Legislature, who view this most important subject on its own merits, and are willing to give it the deep and anxious consideration which it deserves. May they be endued with wisdom from above, in all their consultations, and be largely imbued with His spirit, who permitted a Magdalene to kiss His precious feet, and who made a dying thief the first trophy of His redeeming love, after He had completed the atonement for a lost world.

CHAPTER II.

The Practicability of Reforming Criminals. Difficulties. Causes of popular Scepticism on this subject. No case beyond the reach of the Gospel, proved from Scripture and experience.

IF it be admitted that punishment should be reformatory, the next question for inquiry is—how far may we hope to be able to reform Criminals?

Some who have had great experience, are decidedly of opinion that all attempts to reform Criminals *must end in failures*. A gentleman, not very long since, is reported to have said, that he would go twenty miles to see a reformed thief!

What a fearful idea that all criminals are lost—all damned. Not a ray of hope. But all for ever beyond the reach of mercy!

Surely such feelings ought to cause the eye to weep, while the lips pronounce the solemn conviction, that all criminals, inured to vice, are doomed to destruction. But thanks be to God, the case is not so desperate. We admit that it is one of great difficulty. The sunken and demoralised state in which we find the poor Criminal—the force of long established habits—bluntness of moral feeling—obtuseness of understanding—polluted state of

memory—debased character of the affections—total loss of self respect—consciousness of his own inability to reform, and mistrust towards those who seek his welfare, are some of the difficulties which we have to encounter, in our efforts to reclaim a poor criminal, who has been long enslaved by a sinful life.

To the eye of man, the case does certainly appear hopeless ; but to conclude, therefrom, that *it is* hopeless, is to insult the power of Almighty God, and exhibit heartless indifference towards our suffering and needy fellow-men.

The causes of this scepticism are manifold. Sometimes the case is viewed, by persons well acquainted with its deplorable turpitude, merely in connexion with imprisonment, education, and such like human means ; and is therefore pronounced hopeless. They are deeply sensible of the overwhelming power of habit, and of the impotence of human means to break it, and therefore conclude that the case is hopeless.

At other times, an unfavourable view is presented by the failure of promises, which Prisoners had made with apparent sincerity.

The Chaplain of Pentonville, states in his report for 1848—"I have heard the late Chaplain of Clerkenwell say, that out of 100,000 Prisoners, who had passed under him, he knew only of two cases of true repentance towards God. Subsequently, he told me, that he found himself disappointed in both!"

This at first sight is a very startling testimony,

but many questions must be answered, before it can be received as evidence against the practicability of reforming Criminals. For instance, what were the means used ? How were the means used ? What length of time had the individuals been under Christian instruction ? And how were they placed after liberation ? There is good reason to believe that many, who regard the attempt to reform Criminals as Utopian, are sceptical on the subject from having expected more, than under the *circumstances* of the case was reasonable. They thought to have reaped a rich harvest on a stony soil, without adequate labour and watchfulness.

But the chief cause of popular scepticism with regard to the Reformation of Criminals, is ignorance of the power of the Gospel.

From the 1st Epistle of St. Paul to the Corinthians, vi c., 9, 10 and 11 verses, we have Divine authority for believing the practicability of reforming the most vicious and depraved. What a catalogue of monster sins does the Apostle present in the ninth and tenth verses. And what a glorious truth does he bear testimony to in the eleventh verse. “Such *were* some of you, but ye are washed, but ye are justified, but ye are sanctified in the name of the Lord Jesus Christ and by the Spirit of our God.”

If there were no other authority or proof, this would be sufficient to establish the practicability of reforming the worst Criminals, and to deny the proposition in the face of such testimony is to deny the truth of God’s word.

But the evidence in support of this subject does not rest upon one passage of Scripture. It pervades the whole Bible, and not only impresses the mind with a conviction that the vilest, and most depraved, may be reformed and saved, but even that the publicans and the harlots more readily enter the kingdom of Heaven, than the proud, self-righteous Pharisee; and that Jesus Christ is emphatically the *friend of publicans and sinners.*

Those who have laboured among Criminals, in the Spirit of Him, who "came to seek and to save that which was lost," can testify, that though there are, as we have already stated, many serious obstacles to their reformation, which make their recovery by human means entirely hopeless, there are at the same time circumstances in their condition, which cause them to be more accessible, and more easily impressed by Divine truth, than "the ninety and nine who went not astray."

Their friendless condition, their consciousness of having no merit, their heavy load of guilt, and the feeling that they have forfeited all reward, and justly incurred punishment, prepare them to receive with joy the glad tidings that "Jesus Christ came into the world to save sinners," and that "His precious blood cleanseth from all sin."

These blessed truths, brought home to their affections and understanding, by the Spirit of God, cause tears of godly sorrow to flow from the heart, and holy resolutions to be formed for the future. They

learn to see the “exceeding sinfulness of sin,” and hate it ; and to see the exceeding preciousness of Christ, and love Him.

“ There, and there only, though the Deist rave,
And Atheist, if earth bear so base a slave ;
There and there only is the power to save.
There no delusive hope invites despair ;
No mockery meets you, no deception there.
The spells and charms that blinded you before,
All vanish there, and fascinate no more.
I am no preacher, let this hint suffice—
The cross once seen is death to every vice ;
Else he that hung there suffered all His pain,
Bled, groaned, and agonised, and died in vain.”

But let it not be supposed that this great change is brought to *maturity* in a week—in a month—or even a year. Nor let it be supposed, that it will be effected by a Sunday sermon, and a hasty visit from the Clergyman, now and again. No, there must be time and labour, and both must be *proportioned* to the length of time the individual has been leading a depraved life.

The Gospel is an alterative which acts infallibly, but slowly, upon the spiritual diseases of man, and must be applied not weekly, but daily, with a kind and judicious hand ; and if the numerous failures in the Reformation of *Criminals* were investigated, it would be found, that the majority were caused, not by the obduracy of *Criminals*, but by the inefficient application of religious instruction, or by the *shortness* of the time they had been under efficient care.

The language of the blessed Apostle, to his feeble

converts from Heathenism, implies the vast amount of labour, and care, and patience, and perseverance, which is necessary in seeking those who have been sunk in moral degradation.

Thus, “ye know how we exhorted, and comforted, and charged, every one of you, as a Father doth his children, that ye would walk worthy of God, who hath called you unto His kingdom and glory.” And, “therefore watch and remember, that by the space of three years I ceased not to warn every one day and night.” And once more, “we were gentle among you even as a nurse cherisheth her children.”

When the Gospel is applied in this affectionate, untiring spirit, it will be effectual—whether to the Jew, or to the Greek—to the learned, or the unlearned—to the bond, or to the free. He who had tested its power more extensively than any man, could say, in the presence of friends or foes, “I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believes.” That there have been cases of abortion, does not affect the subject, any more than the failure of medicine, applied for the removal of a bodily disease, affects the skilfulness of the physician, or the efficacy of the remedy.

For reasons, with which we have nothing to do, God is sometimes pleased to withhold His blessing, and whether it be with regard to the application of spiritual, or of physical means, the result must be fatal. But for our comfort and encouragement, we

are assured that no amount of guilt—no extent of depravity—no strength of habit—can place any man beyond the reach of His Almighty arm to save.

The writer of this volume has not been long enough engaged in prison work, to offer much *direct* evidence, as to the amount of success which has been effected, in the Convict Prison with which he is connected. For this kind of proof, he would refer inquirers to the interesting reports of the devoted Chaplain of Pentonville, and to the reports of the indefatigable Chaplain of Preston Gaol.

The evidence, which the writer presents, is chiefly presumptive, but it appears to him sufficiently strong to convince every impartial mind that the Gospel can elevate, and purify, the most depraved and degraded criminal.

Much has been said and written about the hypocrisy of prisoners, and the arts which they adopt, to impose upon their Chaplains. Doubtless there are hypocrites among criminals; and where are they not? Even in the small family of Jesus there was a traitor. But it is a heartless libel on poor criminals, a gratuitous insult to laborious ministers, and an utter denial of the power of the Gospel, to insinuate that all the inmates of a Prison, who profess repentance towards God, and faith in the Lord Jesus Christ, are deceivers.

This charge is founded upon the number of re-commitments, and the consequent failure of promises of amendment, but this lamentable fact does not

prove that Prisoners are hypocrites. There is a very wide and important distinction between a man who deliberately and systematically seeks to deceive by professing to be what he is not, and the man that is really determined to do well, but who subsequently falls beneath the assaults of temptation.

Judas was a hypocrite ; Peter was a well-intentioned, but weak man. The one betrayed Christ for sordid gain ; the other denied him through momentary fear. The one acted with deliberation ; the other under the impulse of an instant.

If this distinction were remembered, and if proper allowances were made for the peculiar position of a discharged criminal, we should hear no more of the hypocrisy of prisoners ; but, unfortunately, prejudice will not reason, and therefore no consideration is shown towards those, who, of all men, deserve it most.

To expect that a man who has been leading a dissolute and vagrant life for many years, (even though he may not have been in prison), can be sufficiently established in good resolutions, during an imprisonment of a few months, to overcome long-established habits, resist the temptations of old associates, and bear up under the many discouragements, connected with the position of a liberated criminal, is unreasonable.

But give the Prisoner sufficient time to undo the past, and acquire strength for the future ; place him under simple and constant religious instruction ;

have all the officers who are placed over him, men that can act as auxiliaries in the work of reformation, and then make such arrangements, that the liberated criminal may be placed in more favourable circumstances than before his conviction; and, by the blessing of God, it will be seen that the views and feelings professed in prison, were truly believed and felt.

No branch of this subject has occupied more of the writer's attention, than the charge we have been considering, and he is happy, at being able to adduce, a variety of facts which will at once exhibit the sincerity of criminals, when under ordinary christian instruction, and the power of the Gospel in elevating their hearts and reforming their characters.

And to begin with those who are making no progress in reformation, there appears to be, in many of this class, either a contempt for hypocrisy, or a conviction of its inutility to effect even temporal gain. With very few exceptions, the honest confessions of such men are, "Sir, I do not pray, I have never felt a desire to do so." Or, "Sir, I have tried to pray, but was obliged to give it up. When I knelt down evil thoughts distracted my mind, and I felt that I was only mocking God." Or, "Sir, I repeat prayers regularly, but I have never yet prayed with my heart; my habits still keep me in bondage to sin."

Then, the earnest and humble confessions of those who are just beginning to *feel* an interest in their soul's welfare, manifest the most open and unfeigned

sincerity. Such often say, "Sir, I am indeed anxious, and am striving to the utmost of my power, but as yet it appears in vain. I make no progress. I hate sin, but it continually harrasses me. I cannot as yet feel that I belong to Christ." The following prayer which the author found written on a Prisoner's slate, is beautifully illustrative of the subject now before us. The visit was *accidental*, and could not have been expected. The Prisoner's slate hung upon the wall in the usual place, and presented a clean surface. While speaking with the Prisoner, the author happened to take down the slate, and turning it over, found the following prayer :— "Thou God seest me: yea, Lord, but I do not always think so: but when it shall please Thee, my Father and my God, to give me true repentance through Thy Son Jesus Christ. But Thou knowest that I have not felt the burden of my sins yet."

Before we consider the evidence which has come under the author's notice, in support of the sincerity of those who make a decided religious profession, it appears desirable that we should first shew, that the cause of the alarm entertained by our opponents, is based on false principles.

It is thought, that by holding out to Prisoners the prospect of gain by a certain course of action, we present a temptation to hypocrisy, which few, if any, could withstand. But the same objection may be urged, by ill disposed minds, against the doctrine of future rewards in the system of God's moral govern-

ment, or even with regard to the promises which are held out, of blessings in this life to those who repent and obey God. When it can be shown that the legitimate tendency of those rewards is to evil, their adoption will be admitted to be injudicious ; but until this be demonstrated, we cannot yield to the objection. He who knows man better than we can do, is pleased to act upon his hopes, as well as his fears, and it would ill become us to disregard those motives in our dealings with our fellow-men, and adopt partial views of truth, or abstract principles of morality.

It must not, however, be supposed that rewards form the lever by which we seek to elevate degraded criminals. It has been already stated, that our dependence is placed upon the power of that Gospel Faith, which discerns and appropriates a crucified Saviour, and thereby elevates the affections—purifies the mind—and overcomes the temptations of the world. But a correct view of the misery from which he is rescued, and of the promises of present and future happiness, to which he is admitted through the finished work of his loving Saviour, are absolutely necessary to show a sinner the extent of his obligations to Him.

To enable the reader to test the working of this system, the author will briefly describe the various duties which are performed in connection with his department in a Reformatory Prison, and the effects which appear to be produced, and will leave it with

the reader to decide, whether there is not very strong evidence to believe, that a large number are sincerely anxious to amend their lives according to God's holy word.

The first means in order and importance, for the reformation of man, is the preached word. "It pleased God, by the foolishness of preaching, to save them that believe." Twice on Sundays, and once daily, all the Convicts in Wakefield Prison enjoy this privilege, and if we are to judge by reverence and apparent devotion during the prayers, and the most fixed and breathless attention during the sermon, or lecture, we should say, that no congregation in England excels them in their appreciation of the means of grace. And the interest does not subside when they have returned to their cells. Almost every man retains a portion of what he has heard, and a large number write on their slates, and subsequently in their copy books, abstracts of the sermons and lectures. The author has read some hundreds of these attempts, and has often been astonished at the accuracy with which they are recorded. The Prisoners set a high value upon these fragments, and the greatest favour a man can receive, is to be allowed to take them when he leaves the prison.

The second means employed for the Reformation of Criminals in this Prison, is weekly catechising. The whole body assemble for nearly two hours, and are closely and simply questioned, on those subjects which affect their eternal and present wel-

fare. This is a very enlivening and encouraging duty. Most of the Prisoners exhibit the deepest interest in it, and make very considerable preparation for it during the week. At first, and for some months, there is an apparent timidity in answering questions arising partly from a consciousness of their ignorance, and partly from the fear of man, but after a time these wear off, and the minister's difficulty is how to give each an opportunity of being questioned. This ministrition is calculated to be of very great service, not only by instructing the men, but by preparing them to converse upon religion, when they shall be admitted into association.

Cellular visiting, is another important and interesting means of instruction, and is hailed by Prisoners, especially by those who are making decided progress, with unsuppressible joy. During those visits the Prisoner has an opportunity of asking counsel and instruction from the Minister, and he is able to administer admonition, reproof, exhortation, or comfort, according to the circumstances of each convict.

The administration of the Lord's Supper, four times a-year, according to Act of Parliament, is a subject of deep interest to Ministers and Prisoners.

The course which the Author adopts, for the administration of the sacred ordinance, is to announce in the simple words of the rubric, that on a certain day the Holy Communion will be administered, and he directs that any who desire to offer themselves as candidates, should send their numbers, through the

officers, to the chaplain; and to guard against the possibility of abuse, he states most distinctly, that no man's character will be judged of with regard to the reception, or non-reception of this ordinance.

The notice is usually given a month before the administration. During that period, all the candidates are visited, and careful enquiries instituted, into their conduct both in this, and the prison whence they came. They are then admitted to two simple lectures, on the nature and design of the Lord's Supper; the qualifications necessary for a right reception; and on the benefits which are received thereby. After the lectures they are again visited, when a final arrangement is made. Some withdraw; others are deferred; and those considered in a fit state of mind are admitted.

The following figures shew the results of these measures as applied to the candidates, among 800 convicts who had been on an average ten and a half months in this prison:—

Total number of applicants	281
Withdrew	63
Deferred	33
Admitted	185

Now, it is very singular, that while some persons consider so large a number indicative of hypocrisy, others are of opinion, that under the circumstances, the number is small, and indicates a defect in the mode of discipline, under which the prisoners are placed.

Commenting upon the Report of the Chaplain at Pentonville, for 1848, a writer in the Law Magazine for August, 1849, remarks as follows:—

“ Of the 1000 picked Prisoners (all giving more or less evidence of a tendency to reformation) little more than one quarter are, during a period of eighteen months, of zealous, spiritual, moral, and industrial culture, brought to such a state of penitence, that the Chaplain can admit them to the Holy Communion, a rite designed especially by our church, not merely for consistent christians, but for all sinners who acknowledge and bewail their manifold sins and wickedness which they have from time to time most grievously committed, and do earnestly repent and are heartily sorry for their misdoings. Now, if all the reformatory processes and appliances at Pentonville have not produced penitence for past sins, and desire for future amendment, in three-fourths of the whole number, so as to enable them to join in the Lord’s Supper, there has been a miserable and signal failure of efforts, and the inference is, that the separate system labours under some great defect.”

That this argument has no weight will appear from the following considerations.

First, When we bear in mind the average number of communicants in our churches in England, one-fourth of the congregation will appear a very large proportion in a prison.

Secondly, Many Prisoners who are in a humble

penitent, believing state of mind, are restrained from presenting themselves as candidates, by a consciousness of having only just commenced the christian course; and from a desire to become better acquainted with their own hearts, and with the truths of their holy religion, before they make the solemn vows contained in the Communion Service.

Thirdly, Every right-minded Chaplain, so far from encouraging Prisoners to come to the Table of the Lord, will press upon them the great danger of eating and drinking unworthily; and knowing that a sinner's salvation is not dependent upon the Lord's Supper, but upon faith in *His* Body and Blood, of which the Holy Communion is but a symbol, he will rather defer a promising man, than risk the danger of injuring a Prisoner's soul, and dishonouring the holy religion of Christ, by an injudicious step.

And to those who think one-fourth too many, the writer would say, that before judgment is pronounced, the case should be fully and fairly considered.

In the first place it must be remembered, that by the figures inserted, 281 were applicants for the Holy Communion, in Wakefield Convict Prison, among 800 Prisoners.

In the second place, that these applications were made without the possibility of collusion or agreement among the Prisoners.

In the third place, that every man who applied

was examined, as to views and feelings; that his character in the former prison was taken into account; that his conduct since his reception, as observed by *all* the officers, was duly ascertained; that he was admitted to simple and faithful lectures; and, that a period of *four weeks* was occupied in these enquiries and duties.

After the adoption of such means, it must surely appear that good grounds existed for the admission of those who were approved of, and not that this large body of men were encouraged to partake of the Holy Communion, through blind zeal, or ostentatious display. And whether we consider the sentiments of the men who did not apply, or having applied, withdrew; or of those who approached the Table of the Lord, we shall see the truthfulness of the above remarks. On many occasions, men belonging to the former class, have, of their own accord, said to the author, "Sir, I would like to come to the Holy Sacrament, but I doubt whether I belong to the Saviour. My heart is very cold. My gratitude very little. I fear that I should be acting presumptuously if I applied to be admitted." Or, "Sir, I have thought much upon the subject, and fear, lest I may not fulfil my vows to Jesus, and thus dishonour Him whom I desire to glorify." And with regard to those who came to the Lord's Table, the author can truly say, that no body of communicants in England could have been more devout without display; more abased without spiritual

pride; more grateful without excitement, than the poor Outcasts in Wakefield Prison, who knelt at the Saviour's Banquet Table. On such occasions the author has often been led to realize something of those holy and joyful feelings, which angels must partake of, when looking down upon such a scene.

From these remarks, we may safely conclude that one-fourth is not a small number of communicants in a prison congregation; nor too large, when all the circumstances of the case are fairly considered.

Another very common mistake into which many fall, with regard to the Reformatory system, is the amount of time bestowed upon instruction. It is very generally thought, we lose sight of labour, and devote *all* our attention to religious and secular instruction.

We do not hesitate to state, that the rock upon which our hope of success rests, is religious instruction; but so far from this all-important subject, or even secular education, engrossing the whole of the time, they do not receive more than *one-sixth* of the working days. For instance, the daily disposal of time in this Prison, are ten hours *hard* labour, two hours for meals, one hour exercise, one hour chapel, (including going to and returning from,) and one hour before bed time for reading. If to this be added four hours *in the week*, deducted from labour time, for secular education, we have a perfect view of the disposal of a Convict's time in Wakefield Prison; and it is presumed, that no one could object to such a division of time.

This will prepare us to form a correct estimate of the value of the following tables relating to eight hundred Convicts, who were removed after an average imprisonment at Wakefield of ten months and a half; and the author cannot but think, that if it is remembered, how dark and obtuse the minds of these men had been on admission, with regard to spiritual things, the table on religious knowledge, when contrasted with the one inserted at page 21 will show that the majority must have been very diligent in the use of the limited time allowed them for religious and secular study.

RELIGIOUS KNOWLEDGE OF EIGHT HUNDRED CONVICTS.	Knew well, and tolerably.	Imperfectly.	Totally Ignorant.
Doctrine of the Trinity	86.97	3.23	9.80
Doctrine of the Atonement	81.02	7.44	11.54
Offices of the Holy Spirit	76.18	9.80	14.02
Way of Salvation	90.45	5.21	4.34
Doctrine of Repentance	88.09	7.57	4.34
Commandments	86.23	9.30	4.47
Bible History	53.35	31.02	15.63
Nature of the Sacraments	56.82	18.12	25.06

SECULAR KNOWLEDGE OF EIGHT HUNDRED CONVICTS.	On Admission. Per Cent.	On Removal. Per Cent.
Read well and tolerably	56.58	74.31
“ imperfectly	26.30	22.57
Unable to Read	17.12	3.12
Wrote well and tolerably	22.46	63.47
“ imperfectly	45.04	29.92
Unable to Write	32.50	6.61
Proportion and Advanced Rules	10.17	26.31
First Four Rules	33.88	51.00
Knew nothing of Arithmetic	55.95	22.69

We now approach a test of reformation which has been a source of great comfort to the writer, and must carry with it, to every unbiased mind, the conviction that the majority of Prisoners who pro-

fess reformation under this system, are not hypocrites.

It is usual, after a certain period of *separate* confinement, to relax the discipline, and permit the Prisoners to associate together for some hours daily, in the grounds of the prison. A few facts will shew the working of this stage of the Reformatory system in Wakefield Prison.

"R. S. mentioned that T. C., a very ignorant man, had begged of another Prisoner to instruct him in the nature of the Holy Sacrament, as he felt a great desire to fulfil every command given by his gracious Saviour."

"Among 194 men in the first class, two were guilty of using *improper* language in association, and were reported by *their fellow-prisoners*."

"J. S. stated that he had been grieved to hear a fellow-prisoner make use of an unguarded expression, and that he felt it to be his duty, to ask W. J. to unite with him in reproving the offender."

"The schoolmaster reported that there were several little groups of Prisoners formed to unite in social prayer and reading of the scriptures, when they should have embarked for Australia."

"R. P. expressed his astonishment at the change which he has observed in J. C. He had known J. C. in Warwick gaol. J. C. was a thief of the lowest grade. He had seven times changed his name. On one day, at Warwick races, he stole fifty pocket-handkerchiefs. When received into

this prison, he was totally ignorant, and exhibited an amount of intelligence below average. R. P. was therefore astonished when they met in association after twelve months separate confinement, to find that this young man, not only could read and write a little, but possessed a *good* knowledge of the essential truths of religion, and appeared to be deeply affected by them. "Sir," said R. P. to the author, "this poor fellow is far beyond me in the christian life."

"W. R. mentioned, that J. M. (formerly a low depraved character) showed great anxiety to promote the spiritual welfare of his fellow-prisoners. W. R. had known J. M. in Liverpool, and said that he could scarcely have believed it possible that so ungodly a man as J. M. had been, could have been reformed." "Several Prisoners bore independent testimony to the zeal, ability, and holy consistency exhibited by the man above-mentioned "

"C. T. said, that the day he met his fellow Prisoners in association, was the happiest he ever spent. The conversation was all on what God had done for their souls, and that they all felt overjoyed to think that He had in His mercy given to such wicked sinners the opportunity to repent. With great simplicity, he stated, that he could not sleep for joy the whole of that night."

"T. B. remarked, I wish, Sir, you were often present, without been seen, to hear the profitable conversation among the Prisoners in association. They

talk much of the sermons and lectures, and express great interest in the truths they have learned."

Similar observations have been made regarding the other detachments that have been from time to time in association, all concurring, without the possibility of having previously agreed upon the testimony they gave.

The author is quite sensible that these facts, however interesting, are not conclusive in proving that the Reformation of these men was perfect. They unquestionably exhibit their sincerity, but we need further evidence to convince us of their stability in the hour of trial.

The following letters, which the author has received from those men, will supply another link in the chain of the evidence of which the author is making use, to prove the *sincerity* of the majority who profess Reformation, and thus establish the proposition, that it is practicable to Reform Criminals. The author desires to state, that not a *word* has been *altered* in any of these letters:—

**INFORMATION WITH REGARD TO 113 CONVICTS WHO EMBARKED
ON BOARD "THE HASHEMY," UNDER CHARGE OF C. A.
BROWNING, Esq., M.D.**

"Rev. and Dear Sir,

"In accordance with my promise, and your request, I take the first opportunity of communicating to you, what little information is in my power to give.

"We all arrived safely at London, and were immediately put on board the steamer, and ran down to Woolwich, and embarked on board 'The Hashemy,' and were at once examined by the Surgeon-Superin-

tendent. There are about 240 exiles on board; and everything is so comfortably adapted, that we cannot fail to be a happy body of men, when all the projected rules are established.

"I have the inexpressible joy to inform you that we have prayers, and a lecture delivered morning and evening, by the Superintendent himself; and so intense is the order and attention of the men, that it is really a heart-melting and delightful scene: truly may we say with the apostles, 'It is good to be here.'

"I am happy to be able to say, that as yet, I have not seen anything inconsistent in the behaviour of any of our men.

"43, 141, 3, 4, 38, and many others, desire their love to you, and although it is unnecessary to ask, solicit the united prayers of yourself and Mr. Sherwin, that He, who has called us out of darkness into his marvellous light,—who has redeemed us with His precious blood,—whose crown of rejoicing we are, will continue the good work which He has begun in us; and enable us to carry out all our resolutions, and promote His glory in all our thoughts, words, and actions. Believe me, you are not forgotten in our entreaties at the throne of grace.

"When I think of the many christian friends who are concerned in our comfort and everlasting peace, my heart rejoices within me: I am constrained to cry out to Him who turneth the hearts of all men as He will, 'Thou hast not dealt with us after our sins, nor rewarded us after our iniquities.'

"All our dear men are so knit together with the spirit of brotherly love and unity, each endeavouring to build the other up, that it would do your heart good to see us. The whole tenor of their conversation at present, has been so pervaded with the spirit of the gospel, that it is truly a happy situation in which we are placed, notwithstanding all our little inconveniences. I cannot say more at present, but should we have any other opportunity of writing before we leave England, I shall not fail to write.

"I trust that yourself, Mr. Sherwin, and all our beloved friends, are well, as we all are. Give my love to all, and accept the same yourself, from

"Your greatly obliged and humble Servant,

"G. C——."

Shortly after the foregoing letter was written, the cholera broke out on board "The Hashemy," and caused her detention at Portsmouth, for many weeks. During that period the author received a great many letters from his late charge, from which he has made the following extracts:—

A PRISONER'S APPRECIATION OF DR. BROWNING'S ZEAL AND DEVOTEDNESS DURING THE CHOLERA.

"As to Dr. Browning's attention, zeal, and assiduity, it would be presumptuous in me to speak, as I could not relate it, nor do I believe can any one. His anxiety for our bodies, was great indeed; but his anxiety for our souls is greater. To hear him talk to the dying, when language generally fails, was to the sufferers and bystanders, most edifying and touching: and, indeed, that heart must be steeled which would not be moved by his addresses. To hear his ejaculatory prayer, over every patient, was truly touching; but to see him mount up into the berth close to the dying men, and there, in that small uncomfortable place, offer up his fervent and love-stirring petition to the Father of all mercies, on behalf of the souls, that were about taking their flight to (I trust) the mansions of bliss, was the most moving scene of all. Oh! how he did labour to win souls!

"R. G.—."

FROM A PRISONER ON BOARD "THE HASHEMY," JUST RECOVERING FROM CHOLERA.

"Rev. Sir,

"I received your letter, and was glad to hear that you was well, and found it a source of great pleasure in reading its contents; and I again embrace an opportunity of writing a few lines to give you all the information concerning your late charge, and I am sorry to state that a great many of the men are very poorly. I have had an attack myself. I was seized with it on the 18th of the month, but I am happy to say that I am greatly recovered now, and hope that God will still preserve my health. I was absorbed in deep thought and meditation during my wakeful hours, and found great comfort in meditating on the promises of my heavenly Father, and found that God was my refuge and strength in the day of trouble. How calm and

reigned is the christian when suffering under the affliction He sees meet to visit him with, when he can rely and confide in Him with a lively faith, trusting in the merits of a crucified Saviour. I hope that my future life will be dedicated to his service, and that I shall adorn the doctrine of my Lord and Saviour Jesus Christ. All, apparently, are holding fast to the promise of eternal life, exhibited in the gospel of our Lord and Saviour Jesus Christ."

The following extract, from another prisoner's letter, in reply to one written by the author, desiring to know the names of two of his late charge, on board "The Hashemy," who had been guilty of some impropriety while the vessel lay off Portsmouth, will exhibit, in a strong light, the high tone of moral feeling which pervaded the whole body of the men.

"I believe they are heartily sorry for their offence, and that the facts having come to the ears of their messmates, is sufficient punishment."

FURTHER INFORMATION REGARDING THE SHIP "HASHEMY."

"Simon's Bay, Cape of Good Hope.

"April 19th, 1849.

"Rev. and Dear Sir,

"According to my promise, and at the request of many of my fellow-voyagers, I transmit the following brief account of our voyage, with the affairs more closely relating to us, your late charge. On the 11th of February, we sailed finally from Spithead, and ere the mantle of night had veiled from our eyes the setting sun, the chalky cliffs of our beloved fatherland were lost in the hazy expanse of distance, while we, a lonely Bark, freighted with the outcasts of society, (though not all outcasts from the fold of the good Shepherd), skimmed over the surface of the mighty deep, before a brisk and auspicious breeze.

"On the 26th February, at 3 A.M., we passed Maderia, but did not sight it. On March 24th, at about 5 A.M., we sighted the island of Trinidad, (Teneriffe?) the wind being brisk and favourable.

"We have been now ten weeks on our way from England to the Cape of Good Hope, from whence I date this. During all this time

we have been blessed and preserved by that divine God of love who holds the waves in his hand, and the water in his fists. Not an angry billow, or tempestuous gust, has been permitted to mar the peace and comfort of our hitherto peaceful voyage.

"When within a few degrees of the equator, the soul of one of our poor companions, was called to enter into that state, where his doom is irrevocably fixed for an endless and unchanging eternity. The person to whom I allude, is A. G——, who occupied cell 148 B. His complaint was not exactly known: he was confined to his bed for upwards of three weeks, and for one week, was totally bereft of his reason. Christian charity leads us to hope that he fell asleep in Jesus, and that he is now rejoicing before the throne of the Lamb, who redeemed Him to Himself by his own precious blood.

"His burial was indeed solemn, and calculated to inspire every reflecting mind with awe, while it spoke aloud in words not to be misunderstood—the lesson of our mortality.

"The evening was calm and serene, not a breath ruffled the glossy surface of the deep, which shone like one vast mirror; the sky was clear, save a few scattered clouds through which a few struggling beams from the setting sun shed, their soft and golden lustre upon our lonely ship. Not a sound was heard on the decks of our little floating church, (for such indeed she is), save the flapping of the sails against the towering mast, and the voice of the Surgeon-Superintendent, while he read the solemn service for the burial of the dead, at sea. All minds seemed to be impressed with the awe-inspiring scene. The hymn, 'Oft as the bell with solemn toll,' was sung, the service ended, and the remains of A. G—— were committed to the deep. The silence of thought reigned throughout the ship, when the splash in the waters told us that his body was in the bosom of the ocean, where it will rest until the morning of the resurrection, when the sea shall give up her dead, and every grave restore its long-confined tenant, to stand before the judgment-seat of the Eternal, who made them for Himself. As it is not my intention in this short epistle to enter into every minute detail of our voyage, I shall hasten to give you a few brief hints, which I feel assured will interest you.

"Shortly after putting to sea, the whole body of the people were formed into schools or classes, of eight or ten individuals, according to

their respective abilities. The number of schools are twenty-two, each having a schoolmaster selected from ourselves, over which I have the honour and privilege—responsible as it is—of being placed in the capacity of Inspector: my duty is to superintend the whole proceeding of the schools, and to instruct and regulate them as far as my abilities will permit.

"The school exercise consists chiefly in Scripture reading, and all possible light is thrown upon the same by each respective schoolmaster, this being the only learning able to make us wise unto salvation. How should our hearts burn with gratitude to God who has thus overruled the events of his providence as to place us in such peculiar and advantageous circumstances. Our whole proceeding, from the time our waking eyes greet the beams of the morning, until we retire again to our nightly repose, tends to the strengthening and edifying of our souls in the knowledge of the gospel, and consequently redound to the glory and praise of our divine Redeemer. At 9 A.M., every week-day, the whole of the people assemble together for divine worship. Prayer is offered up by the Surgeon-Superintendent, a chapter from the Old Testament is read and ably expounded by him: this generally occupies about an hour. All hands are then mustered by divisions, and inspected by the Surgeon-Superintendent. The schools are then formed and kept in active operation until a-quarter to twelve A.M. The schools are again assembled, when the people pursue their studies until a-quarter to four P.M. A number of people forming the visible church, assemble themselves *voluntarily*, to engage in a social prayer-meeting. The prayers are offered by individuals from amongst themselves: these are, indeed, the pearls of our happiest hours. At six P.M., we again meet for public worship, when prayer is offered, a chapter of the New Testament read and expounded, a hymn sung, and occasionally a chapter of some interesting work, or a letter in manuscript, narrating the history of some unfortunate individual of like stamp with ourselves, who has come under the charge of the same benevolent guardian, with whom it is our happy lot to sail, is then read.

"On the Lord's-day, if the weather permit, we assemble on the quarter-deck with the troops, and such of the seamen as feel disposed to attend, when divine worship is conducted according to the rules

of the Established Church. How would the sweetest toned strings of your heart vibrate with the echoes of loudest praise, could you but cast one glance upon our little church, when thus assembled on the deck of our exile bark, borne upon the heaving bosom of the mighty deep, all eyes and hearts engaged in tracing over the words of life from the inspired volume, which fills the hands of every individual assembled. Who can conceive a more glorious and heavenly scene than this? The bread of life (beyond all denial) is regaled upon with avidity by the outcasts of the world, but a portion of the ingathering of the Lord. Did circumstances permit, I could dwell with joy upon so elevating and gratifying a theme, but circumstances hasten me to a conclusion. A chapter from the Holy Scriptures is given out weekly, to be committed to memory by all who are so well disposed. At our meeting on the Sabbath afternoon, the chapter is recited by eight or ten individuals, selected from the body, at the discretion of Dr. Browning.

"Many and fervent are the prayers poured forth from the hearts of many of your late charge among us, on behalf of yourself, and for success to attend all your zealous and strenuous efforts to promote the temporal and eternal welfare of your unhappy charge in Wakefield. Grateful do we all feel to you for your unceasing labour bestowed upon us, in pointing out and leading us in the road which leads to God and heaven. Could you but come and sojourn among us for a time, how would your soul be rejoiced to witness the christian charity, the brotherly love and union, which exists among us. Well may we exclaim, with the man of God, of old, 'Oh! the length of the love of God! it passeth knowledge! What cannot the grace of God effect in hearts of sinners?' Who can look, read, or hear of a body of men, long sunk in degradation and depravity of heart, thieves, blasphemers, profane persons, adulterers, fornicators, unclean,—in fact, beings steeped in the sink of moral pollution and stench, see them washed, clothed, and in their right mind, sitting at the feet of Jesus, hearing and receiving His divine counsel; feeding upon Him by faith; taking Him unto themselves, as made of God unto them, wisdom and righteousness, sanctification and redemption, without magnifying the amazing grace of God, who has made a blaspheming Saul a zealous and devoted follower of Jesus; the scoffer become an advocate for the faith

he once destroyed ; the profaner pure in his language ; the thief steals no more, but labours with his own hand that he may have for himself, and wherewith to help his needy brothers. May we not say with the apostle, ‘ And such were some of you, but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God. I feel convinced that you will rejoice with me for the great and glorious work accomplished, and still going on among us, by the Spirit of the most high God.’

“ You will oblige me by remembering me with my sincere respects to the Rev. A. Sherwin, and all with whom I had to do with while with you. Numbers of my fellow-voyagers desire their sincere respects to you, and solicit your prayers, that they may still hold on their way rejoicing, that they may at last meet with you at the right hand of the Father, where there is fulness of joy and pleasures for evermore. If spared until the ship arrives at Sidney, I shall, as soon as possible, forward you a minute account of all our proceedings since embarkation. I trust this will find you in good health, as also your fellow-labourer. Begging you to pray for me, and excuse all imperfections in these lines,

“ I subscribe myself,

“ Your obedient humble Servant,

“ G. C.—.”

“ Ship Hashemy,

“ Simon’s Bay, April, 1849.

“ TO OUR BELOVED PASTOR, THE REV. R. V. REYNOLDS,
CHAPLAIN, CONVICT DEPARTMENT, WAKEFIELD PRISON.

“ Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ. Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation.’—2 *Corinthians* chap. i. verses 2, 3, and 4.

“ Honoured and Rev. Sir, Beloved Friend,

“ It is with heartfelt pleasure, with godly joy, that we, your poor, sinful, and repentant children in Christ, are addressing these few lines to you.

“ God has dealt most mercifully to us ; He has heard the prayers of our hearts, and has spared us. Well may we say, ‘ Bless the Lord,

O my soul, and forgot not all his benefits.' Indeed, kind Sir, we cannot forget all his mercies, and one of his greatest benefits is his placing us under the guidance of our most excellent Dr. Browning, whose zeal for our spiritual and temporal welfare is equalled only by your zeal for our happiness, your anxiety for our souls, and your love for us all, whilst placed under your godly instructions.

"How grateful we are to God, we cannot sufficiently express in words! But you know your poor children, and you will believe us when we say, that our gratitude is sincere and heartfelt.

"It has pleased the Almighty to reduce our number (113) to 100, our brother Germain having been removed from amongst us since our departure from England. His soul left this world of probation on the 13th of March. And although a few of us have not been without stumbling, still, we believe, that we have *all* accepted Christ our dear Saviour; and we hope, that, under the guidance of the Holy Spirit, we shall be enabled to walk in the road that leads to everlasting life.

"Continue, beloved Sir, to remember us in your prayers, and rest assured that you are not forgotten in ours.

"Would you also remember us all kindly to dear Mr. Sherwin, whom we all love most gratefully. Give our best love to our school-masters, and all those who may feel any interest in our well-doing.

"And now, Reverend Sir, we commend you to God; may he bless you and all yours; may he preserve you long in health; may he enable you to convert poor sinners, and bring them to Jesus Christ. Peace and love to you, from your

"Grateful Children."

Here follow the autographs of 82 men.

Information has been received of the arrival of the "Hashemy," at Sydney, and of the favourable reception the Convicts met with from the Settlers. Although nearly 1000 Emigrants lay in the Harbour, the Convicts under Dr. Browning's charge were preferred, and obtained employment, before the Emigrants. Accounts have also been received with regard to the truly christian conduct of the men

after landing, and that their first act was to seek out a private spot where they could read the Scriptures and pray, as they had been accustomed to do on board the Hashemy.

**INFORMATION WITH REGARD TO TWENTY-FOUR CONVICTS FROM
WAKEFIELD PRISON WHO EMBARKED ON BOARD "THE
MOUNTSTEWART ELPHINSTONE," ON THE 21ST OF MAY,
1849.**

"May 29th, 1849.

"Rev. Sir,

"I thank our heavenly Father our little flock is all well in health; and it is a great comfort to my soul to inform you that your children walketh in truth, and I believe it will be a great comfort and joy to your soul, to hear of your children walking with God. We felt it a great trial to our soul on first going on board; but that Holy Spirit that dwelleth within us, who comforteth our souls with the blessed hope of heaven, will bring us through all our trials and troubles, and will be with us even to the end of our journey. When we got on board, I spoke to my brother travellers to still hold fast the faith through Jesus Christ, and to walk according to the commandments of our blessed Lord and Saviour Jesus Christ. I can write to you with joy to say, that we dwell together in love and unity and peace with each other. I must tell you we had not the pleasure to meet with our Religious Instructor at Woolwich: we shall not meet with him till we arrive at Portsmouth. Me and my brothers went to prayer, to return thanks to Almighty God, the same evening we went on board; and on the Sabbath-day morning I went round to look for brother travellers to meet together to read prayers and to read the lessons for the day service, and we sung two or three hymns, and we appointed to meet together in the afternoon to sing the praise and glory to God, and then in the evening, one of our brother travellers from the Pentonville prison, read a very excellent sermon, and we sung and gave our praise to the glory of God for the blessings of another Sabbath-day; and on the Monday morning we met with our brothers to still keep pressing on with the good work that the Lord had begun in our souls, and our brethren gave as much attention and order, as if

they had been assembled in one of the Established Churches of England, and we still mean to perform our duty to God till our Religious Instructor comes on board, and then we shall do according to which our Instructor orders us, and I hope and trust that the blessing of God may dwell in the hearts of all my brethren.

"My brethren and myself return our sincere thanks to you and your fellow-labourer in Christ's church, for your kindness, and likewise for the instruction which we have received through the word of God; for the word which was preached unto us in Wakefield prison, has been directed by the Holy Spirit into our hearts, and has plucked us as brands from the burning fire, and we are adopted into the holy family of God through Jesus Christ; and my brethren wished me to write a few words to you, to tell you that a great many more would have wrote to you, but, by being removed so quick, they wished me to return their sincere thanks and love to you, for your kindness and love to them, and likewise we return our thanks to the kind governor, Mr. Shepherd, for the blessing he gave unto us, for it brought many to tears, and I believe it was a great comfort to the souls of my brethren to part, with such a blessing from a kind governor, for the blessing which he spoke to us, he said, 'The Lord bless you wherever you go, and I shall wish to hear of your doing well.' Please give our love to Mr. Milner, Surgeon, and to all our officers and instructors that was over us.

"We are under the care of Dr. Superintendent Moseley, and, I trust, my brethren will be obedient to the rules that he has set before them, and, I hope and trust they will be obedient to the examples which is set before them, and I shall do all in my power to strengthen my brethren and comfort them; the great comfort of our souls is to know that when we have done with this world, we shall go to dwell with Christ. The worthy minister, the Rev. J. Kingsmill, Pentonville, came on board, to speak to us all, before we set sail, and thankful we was to receive that which was spoken to us. Sir, I should be thankful to you to write to me by return of post, to know if you received our letter.

"I am, Rev. and Dear Sir,

"Your most obedient Servant.

"W——."

Here follow 18 autographs.

A LETTER FROM NINETEEN CONVICTS WHO EMBARKED ON
BOARD THE CONVICT SHIP "ADELAIDE," JULY, 24TH, 1849.

"Rev. and Dear Sir,

"We are now laying off Portsmouth, and according to our promise, we remit these few lines to you, knowing that you have 'no greater joy than to hear that your children walk in the truth.'* We are happy to inform you we are in good health at present, for which we are thankful to Almighty God for the same. This day, our dear brother, M. S——, had a very narrow escape of his life. He was on deck, and one of the chains belonging to the main yard, fell, and cut him on the head, but thanks be to God the consequences was not much. We are glad to inform you that we arrived safe at our journey's end, and embarked on our ship. We employed the evening in giving praise to Almighty God our beloved Redeemer, and making our supplications to Him for His future protection and guidance. During the day of our embarkation, we were joined by some prisoners from Pentonville prison, and from the hulk at Woolwich. We found the vessel very strange to us, but we are now more at home. The first evening that we employed ourselves at prayer, we were joined by about eight of the Pentonville prisoners; but since by many others, and we hope that God will so turn many, that we may all assemble to divine worship with faithful hearts.

"We have continued in social prayer daily since we came on board the ship, and we hope our prayers are offered in sincerity by all who assemble for that purpose. We had public worship last Sunday, which was performed by our Religious Instructor. We did not enjoy it like we did at Wakefield, for there was a great many sick, and some of our own mess which made it uncomfortable to us all. Dear Sir, you will not be surprised to hear that we cannot devote ourselves to the Scriptures as we should wish; but we hope it will be more settled in a few days. We are sorry to say that we have to endure many great temptations, but we must be continually at prayer; if not public, we must with our own hearts, and always remember our helpless state to overcome the temptations of the flesh and the devil. Dear Sir, you

* This passage so often quoted by the Prisoners was the text of a Sermon which the author preached to the Convicts before their removal, and had printed for their comfort and instruction.

must excuse this short letter; but we all propose to write to you when we arrive at the next port or harbour, if the Lord is pleased to guide us safe to the land we are bound for. We entirely leave ourselves in His guidance; and if He does not guide us to Port Philip, we are sure He will guide us to the shores of our heavenly land, there to enjoy the comforts which has been purchased by His dear Son our Saviour Jesus Christ. We should be very happy to hear from you, Sir, as soon as possible, and to send a few words of advice if you please. We conclude, ever to remain your

"Grateful Servants."

Here follow 12 autographs.

**A LETTER FROM A CONVICT ON BOARD "THE MOUNT-STEWART
ELPHINSTONE," ON ARRIVAL AT SIDNEY.**

October 4th, 1849.

"Sir,

"I have no greater joy than to take up my pen to write to you of the blessing of our heavenly Father, who has been kind and loving to me, and all them that put their trust in Him. After a journey of eighteen weeks on the water, I gave thanks to my heavenly Father for his protection over me and our ship and our company, and preserved me from the danger of the enemy, who is going about seeking whom he may devour. I thank my heavenly Father for bringing me through so many trials, and troubles, and temptations, and for giving me the victory over mine enemy. I know you have no greater joy than to hear that your children walketh with God. I have witnessed many of your late charge at the throne of grace, on an evening before they went to bed, and morning before they left their closet. Sir, I write to you a few words of the kindness of Superintendent-Doctor Moxey; he hath done every means to warn his flock against sin, so that when we came to the promised land, he might have the happiness to speak well of every man. Sir, we left J. P—— at the Cove of Cork, very bad of the cholera. Henry W—— departed this life on the 18th day of July: he had been several weeks confined to his bed. I attended to him the last fortnight, day and night, according to his wish. I witnessed his death, he died without much pain, composed to leave this world of trouble, to go and dwell with Christ.

The last words he said to me, were, ‘The Lord bless you.’ I said, ‘The Lord bless you.’ I have that hope to believe he is now in heaven, with the holy family. The captain of our ship was very kind to him; he sent him anything he could wish for from the cabin. The Superintendent-Doctor Moxey attended him night and day. If he had been his own child he could not have done more for him. Sir, I send my kind love to you and your family; and the Lord grant you every blessing which cometh down from the Father of Light, and give you strength to labour in his vineyard. And O may that holy Spirit dwell in the heart of every poor soul, for you labour to the uttermost of your power to bring poor souls to Christ. Give my kind love to the Governor; to Mr. Milner, the surgeon; to Mr. Parker, and to all that were over us. Though I am absent from you, I am often speaking of your visiting us in our cells like father to his children, and I hope we shall have the happiness of meeting with you in heaven.

“Sir, I return my sincere thanks to our Lady Queen Victoria and all who are in authority, for their kindness in providing every means to bring poor souls to Christ. O! that every eye may see that light which cometh down from heaven, and may the Holy Spirit dwell in the heart of every man; then they would give thanks to our heavenly Father for such a kind Government, for they are trying every means for the good of the souls of men. The Lord be pleased to grant to the Lady every blessing from heaven, and give her peace; and may the word of God be spread abroad in every part of the land, that we may be all saved through Jesus Christ, and brought home to our Father’s kingdom. A few more lines I will write of our journey. We have had a deal of storms, and heavy wind, and a heavy sea; the Lord has brought our ship through them all, with the aid of a skilful captain. On the 5th of September our worthy captain spied a ship at a great distance from us in distress. We lay our ship to, all night, and in the morning we came alongside of her; all her masts dismounted, with the loss of six sailors: two boys and the carpenter were crushed to death—nine lives were lost and the ship in distress. The ship was the Mahomed, from London. She sailed from the Isle of Wight on the 22nd of June, with emigrants for Port-Philip. Our captain rendered every assistance to them, sent them what they wanted, and four sailors to man the ship.

"I am writing a journal of our journey from Woolwich to Australia. I am afraid the expense would be too great to send you it. I know you would like to see it. I shall write to you as soon as possible, if the Lord be pleased to spare me, till I get settled in the land which we are going to. I have many more things to write to you; my paper will not allow it: so the Lord bless you, and I, and every child of man, and give us peace: and 'the God of peace, which brought again our blessed Lord from the dead through the blood of the everlasting covenant, make us all perfect in every good work to do the will of Christ for ever.' From your loving servant Thomas W——, on board 'The Mount Stewart Elphinstone,' now lying in Sidney Harbour, and James Robert D——. We omitted to say that we set sail from the Cove of Cork, Ireland, on the 28th of June, 1849."

**INFORMATION WITH REGARD TO SEVENTEEN CONVICTS FROM
WAKEFIELD PRISON WHO EMBARKED FOR PORT-PHILIP,
JUNE, 1848.**

"London, 26th June, 1848.

"Rev. Sir,

"It may afford you some degree of satisfaction to know that the seventeen men received from the Wakefield prison, and embarked on board the 'Ratcliffe,' convict ship, all arrived safe and well at Hobart-Town, on the 12th of November, 1848.

"Also, that their conduct during the passage was exceedingly good, and that I was enabled to report for the information of the Commissioners of Prisons, that in every way they merited the indulgence they had received.

"During my stay in Van-Dieman's Land, I saw some of them in situations, who appeared to be desirous of obtaining an honest living, and to become good members of society.

"If there is any thing further that you would wish to know respecting them, I shall be most happy to give you all the information in my power, if you will place yourself in communication with me, by addressing as under.

"I am, Rev. Sir,

"Your most obedient Servant,

"CHARLES COOPER,

"Religious Instructor on board 'The Ratcliffe.'"

The author has selected the foregoing documents from a bundle of 139 letters, which he has received during the last fifteen months, from Prisoners who have been under his spiritual charge, and many of those letters are quite equal in every respect to the ones he has now published. And is it not fair to ask, do not these documents afford a very strong proof of the sincerity of the writers, and of the conduct of the men in general? What feeling, but gratitude—and what motive, but a desire to cheer the hearts of their anxious Friends, could have moved them to pen such affectionate and encouraging letters? And let it not be overlooked, that they were written by different individuals, and in places *widely* apart. The author will only add, that Dr. Browning has borne the highest testimony to the men who sailed under his charge in the "Hashemy," and from the tenor of the Prisoners, letters from the other ships, the author expects that their Superintendents will be able to report with equal satisfaction.

The following extract from the Report of the Rev. J. Kingsmill, for 1847, will corroborate the evidence which the author has adduced in proof of the practicability of Reforming Criminals. The number to which the statement relates is 650.

"Of the exiles we have not heard that even two per cent. have been implicated in any legal offence whatever, and I am satisfied that almost all such cases have been reported, and have reached this country. The great majority of those who landed from every ship conducted themselves like men determined to live a sober, honest, and christian life.

"We continue to hear most favourable accounts (says the writer of a letter to Mr. Kingsmill) of the exiles at Port Philip. One came here from 'The Maitland' to join his wife and child. They are both in our service, and doing well.' Information has reached us also of four men in one gentleman's employment, giving such satisfaction to their master, that he had agreed to advance money for bringing out their wives. Indeed not a few of the exiles have now transmitted money home to their families, to my knowledge."

With such facts before us, surely it is not presumption to believe that God has vouchsafed an abundant blessing upon the efforts which are making to Reform Criminals, and that from these stones He has been pleased to "raise up children unto Abraham." What cause of humiliation for our neglect and unbelief; of gratitude and praise for what God has done; and of redoubled exertions in this work of faith and labour of love.

* If any of his readers desire to pursue this part of the subject further, the author would recommend them to read a work lately published by Mr. Kingsmill, entitled "Prisons and Prisoners."

NOTE.—Just as this sheet was going to press, the Author received the kind permission of Dr. Browning, to insert an extract of a letter written by him from the Cape of Good Hope, to a member of his own family, and of which the Author obtained a copy from a mutual friend some months ago. The reader will find this thrillingly interesting document at the end of the Volume.

CHAPTER III.

The System of Prison Discipline most favourable to Reformation. A depletionary Course necessary to Prepare the Minds of Criminals for attending to the Truths of Salvation. The Silent System Examined. The Separate System carefully Discussed. Objections Answered. Proofs that the Separate System strengthens the Mental Powers.

SOME are of opinion, that the advocates of Criminal Reformation lose sight altogether, of the punishment of crime. Not long since, it was publicly stated, that, on their part, "there is a tendency to believe that punishment is to cease, and to be superseded by correction." This, however, is entirely a mistake of our opponents, and arises from the neglect of an impartial inquiry into our views.

We do not believe that punishment should cease, or lose its proper character, but are quite willing to agree with Butler, that there is a certain amount of *retribution* in this life, which God is pleased to make use of, to uphold the integrity of His government, and cause His erring creatures to taste the bitterness of sin.

There is a lamentable disposition in the heart of a sinner to practical infidelity—"He hath said in his heart, God hath forgotten; He hideth His face; He

will never see it." And even where this daring spirit does not exist, there is a determined, and undisguised opposition to the service of the Almighty.—"I spake unto thee in thy prosperity ; but thou saidst I will not hear." Therefore, to maintain the holiness of His character, and to humble and convert the sinner, God sees it necessary to adopt penal measures.

"I will bring you into the wilderness of the people, and there will I plead with you face to face." I will bring you into the wilderness of poverty, bereavement, sickness, mental anguish, or a prison ; and there will I plead with you face to face. There will I show you My holy character, and My pure and equitable law. There will I convince you of sin, and cause you to taste its bitter fruits. And there will I bring you to feel your deserts, and, that human agency cannot avail to succour you. But I will not leave you to sink in despair. "For a small moment have I forsaken thee, but with great mercies will I gather thee." As soon as the proud and haughty spirit is brought down, and the lips send forth the sighing of a broken and a contrite heart, the Almighty exchanges the displeasure of an offended God, for the forgiving smile of a reconciled Father.

Those inward trials I employ,
From self and pride to set thee free,
And break thy schemes of earthly joy
That thou may'st seek thy *all IN ME.*

The closer we imitate God's dealings with mankind, the more we shall become assimilated to His

image, and the more successful shall we be in whatever our hand findeth to do. "Be ye perfect, even as your Father in Heaven is perfect :" and nothing is more Godlike, than for a Legislator to deal with the criminal population of a country, as God is pleased to deal with a world lying in wickedness, under sentence of condemnation ; but respite that man may become a Prisoner of Hope.

We do not argue, then, for the abrogation of punishment, or that its character should be changed. On the contrary, we are convinced that punishment is as necessary as kindness, in seeking to reclaim criminals. The stubborn will, must be restrained ; the buoyant spirit, must be depressed ; the vagrant mind, must be controlled ; the bitterness of sin, must be tasted ; the majesty of justice must be seen ; and its power felt.

God makes use of natural and spiritual agencies to effect these objects : we must adopt artificial means to secure the same ends, where human laws have been transgressed. It is vain to look for success without such means. If punishment be lenient, or if it be of such a character as not to force the mind *in upon itself*: if the will be unrestrained—the spirit unsubdued—the heart unburdened—a Prison will effect no more than a Work-House.

The first step then, with a morally diseased soul should be depletionary. The fever of excited feelings must be brought down, and the individual be laid, as it were, upon the bed of repentance in such

a state as that described by the Psalmist : " O Lord rebuke me not in Thine anger, neither chasten me in thy heavy displeasure, for mine iniquities are gone over mine head, as a heavy burden they are too heavy for me to bear. I am weary with my groaning : all the night make I my bed to swim, and water my couch with my tears."

Many may regard such a doctrine with incredulity, perhaps a few with contempt, but in either case the truth will remain unshaken. As well might we expect to reap without ploughing, as to reform a sinner without breaking up the fallow ground of a proud, impenitent, ungodly heart. What a depth of moral suffering must the weeping Magdalene have endured ; and even the man, who could say of himself, that as touching the righteousness of the ceremonial law, he was blameless, was unable to eat for three days, when his heart became smitten under a sense of the exceeding sinfulness of sin.

When this severe, but salutary course is adopted, *in connection with scriptural instruction*, the result will be joyous. The poor Prisoner will reap the peaceable fruits of righteousness ; those engaged in the work will be partakers of the luxury of having turned a sinner from the error of his ways, and having saved a soul alive ; angelic hosts will unite in songs of praise ; and the triune Jehovah will view with satisfaction, the return of a repentant prodigal, the recovery of a lost sheep.

But we have to inquire what kind of punishment

is most likely to effect this happy end ? From the style of the letters which the author has received from Prisoners, it will be seen, that he has had much of their love, and therefore much of their confidence. Under these favourable circumstances he has laboured many hours daily since 1847, and during his intercourse with his charge, has directed much attention to the working of the various systems of Prison Discipline, under which many of them had previously been placed.

The result of this intercourse is a conviction upon the author's mind, that no system can be successful in Reforming Criminals that does not adopt *isolation*, for some months, as a first step.

It is unnecessary to argue the impossibility of producing a subdued state of mind in Prisoners, who are allowed to associate from the time of imprisonment or conviction ; and it would be equally useless to undertake to prove the utter impracticability of classifying Prisoners, until their habits, dispositions, feelings, and *intentions*, are known. Most persons, acquainted with Prisoners, are thoroughly convinced, that during the early stage of confinement, intercourse, under any form, cannot be carried out beneficially, and therefore, the question at issue seems to lie between the silent and the separate systems : the former allowing Prisoners to associate, but not to speak ; the latter cutting off all connection, by placing each man in a separate cell.

The author will now present a digest of the in-

formation which he has obtained from Prisoners, and of the results of his own experience with regard to these systems.

And *first* with respect to the silent system :—

I. It places Prisoners under peculiar temptation. If it be necessary, as it undoubtedly is, to contravene a law of nature, and prevent man communicating with his fellow-man, it is not fair to tantalise, by placing him for ten or twelve hours a day, in contiguity with the persons to whom he is forbidden to speak.

II. *The object* is not attained. It is impossible to prevent communication under the silent system. This has been forced upon the mind of the writer both by facts and arguments. The testimony of many Prisoners who had been under this system is, that communications are general and frequent ; and common sense must admit, that to prevent all communication among Prisoners who work together in a room or in a field, is impossible. To provide one officer for every ten prisoners, would form an expensive staff, and yet even that superintendence would not be sufficient. The eye will become weary by continued exercise, and though it do not lose its vigour, it cannot possibly command the space occupied by ten men, whether at work in a field or in a room. Prisoners are quite conscious of these disadvantages ; and, therefore, to use their own words, they “ constantly watch for a chance ;” and it must be borne in mind, besides interchange of words, they

can and do communicate by motions of the hands, and feet, and even by movements of the eyelids.

III. The silent system necessarily leads to low *cunning and deception*. The Prisoner, placed under this strong temptation *before* the principles of reformation have been implanted, cannot see the justice of the interdiction, and therefore resists the ordinance of man. The last vestige of moral feeling is thus destroyed, and the man's whole time is spent in devising how to gratify the indulgence which is denied, but which is placed within his reach.

IV. The silent system *dissipates* the mind, and indisposes it to reflection and self-examination. As before noticed, the first step in a criminal's return to virtue, is "to consider his ways," and to reflect upon the ruin he has brought upon himself. But this is a disagreeable task, and will be avoided if possible. Like the spendthrift who dislikes to look into his debts, the criminal would gladly avoid the retrospect of his life; and while there remains a single object to arrest attention or divert his mind, this necessary step will not be taken. The silent system, is, therefore a relief. It enables the man to forget himself, and affords him abundant opportunities for escaping from the accusations of conscience. His time is spent in company, and in working the electric battery of thought between himself and his fellow-Prisoners.

V. The silent system has a *direct hardening* influence upon the hearts of criminals. The proper

feeling which should possess the mind of a guilty man is shame, which will love *concealment* until the mind be restored to a healthy tone. This is indicative of some remains of conscience. It was this that led our first parents to hide themselves among the trees of the garden. It is the want of this that causes sinners to glory in guilt. To protect, then, the small remains of guilty shame, and to induce the growth of that most important feeling, Prisoners should not be placed together, and least of all should they be *exposed* to public gaze. Six months in a field, or on a road, or in a dock yard, would go far to destroy the last remnant of self-respect in the culprit's breast, unless religious principles had been previously *established*, and would make him utterly reckless of the opinion of his fellow-men. And though a writer in the Law Magazine for August last, asserts that such an exposure in chains, or party coloured dress, would produce a salutary impression upon the public mind, there is much reason to fear that it would only serve to familiarize them with that, which they now read and hear of, with some beneficial effect.

VI. The silent system *irritates* the mind without producing any *depression*.

There is a constant watching between the Officer and the Prisoner. If the Prisoner does not succeed to the extent he desires, he is disappointed—if he is discovered, he is vexed. He habitually regards the officer as an enemy, and thus irritation, mistrust,

and dislike, take possession of his mind; while there is no thought of guilt and misery, or a single sigh for deliverance from the enslaving and injurious influence of his wicked heart.

Thus, the unanimous testimony of all Prisoners with whom the writer has conversed with on this subject, is, that the silent system tantalised; induced them to communication; tempted them to duplicity; dissipated their minds; hardened their hearts; and made them regard their officers with dislike. The writer can declare, that not one redeeming point was mentioned, not one counterbalance to these evils; but, that, from the information he has received, he is convinced the silent system is thoroughly and radically injurious.

It may be said, that he drew out the information by questions suggested by his own previously formed opinions; but whatever weight may be attached to this objection, the facts above stated, are worthy of deep consideration.

Having given his opinion with regard to the silent system, the author would now proceed to notice the working of the *Separate* system from his own experience.

I. It *prevents contamination*, without exposure to temptation. The Prisoners, placed in separate cells, are effectually cut off from intercourse with their fellow-men; and the object being excluded from sight, the mind becomes reconciled to the privation as a thing that must be, and that cannot be contravened.

II. The separate system *secures time for reflection* and tends to that habit. External objects are excluded, and the mind is thus forced to fall back upon itself. It there meets with the accusations of conscience, roused and strengthened by the sound of God's word, preached from day to day, and thus, contrary to his own choice, the sinner is led to consider his ways; to reflect; and at last to become a willing and devoted servant of Christ.

III. The separate system affords peculiar *advantages for ministerial visiting.*

1. There is a total absence of all external temptations to false shame, on the part of the Prisoner.

2. There is no object to distract attention.

3. There is no fear of persecution when the minister has left.

4. The minister has ample opportunity to apply comfort or reproof.

5. The minister has every facility for gaining a thorough knowledge of character,—and,

6. For gaining the confidence of the Prisoner.

IV. The separate system produces *habits of self-dependence*:—

1. In the employment of time, by leading the Prisoner to acquire a taste for reading and reflection.

2. In acquiring habits of thought and meditation.

V. The separate system imparts a *powerful incentive to reformation.*

1. The Prisoner feels that he is a probationer.

2. That he is a probationer, closely, though not momentarily watched.
3. That he is a probationer placed independently of others.
4. That he is a probationer to whom every assistance is given to improve.

VI. The separate system is calculated to *prepare the mind* for the reception of the gospel. It subdues levity, and induces seriousness. It obliges the mind to think, and gives the Prisoner leisure to consider his ways. It acts like the plough in breaking up the fallow ground ; or like the frost and snow of winter, it pulverizes and mellows, and prepares it for the reception of the good seed.

There are many objections brought against this system by its opponents. Some argue that it is very unnatural to isolate men and seclude them in separate cells ; but it is not more unkind, than to isolate an individual with the plague, and keep him under medical treatment, until the contagion shall have been removed, and the individual be fit to resume the duties of life.

It has also been objected, that in separate confinement there are no opportunities for exercising the principles of real reformation ; but it should be remembered, that our first step is to *infuse* the principles of reformation—the second to *test* them, and though we admit there is not *full* scope for developing, in a separate cell, the principles which a Prisoner may have there received, there are many ways of

forming an opinion as to the progress he may have made in Reformation. His temper is especially seen; and perhaps one of the best preparations to active obedience, is to learn to suffer with christian meekness.

Much has also been said and written with regard to the selfishness which is supposed to be produced by the separate system; but the author has seen nothing of the kind. On the contrary, all the Prisoners who manifest a determination to do well, appear to be closely drawn to each other, when they meet in association, as brethren of one family; and even before they are permitted to leave their cells they often express an ardent hope, that the means employed may be beneficial to many of their fellow Prisoners.

The author is in possession of many facts illustrative of this affectionate spirit, and cannot refrain from inserting one or two.

When leaving Wakefield Prison, an excellent young man wrote the following letter on his slate, for the benefit of the next Convict who should be placed in the cell: "My dear fellow-Prisoner, you have come to occupy this cell which I have just left. I wish, therefore, to leave a word of consolation. Do not despair of yourself, because you are alone. Oh! do not, for you were sent here by a wise Providence for to be brought to feel the value of your never-dying soul."

Another Prisoner wrote to his officer thanking

him for his kindness, and expressing a hope that he would continue it to those, whose circumstances would call for like sympathy.

In a letter to the author, a Prisoner writes, "I send these few lines to you, hoping that the Searcher of all hearts is still bringing some of the wandering sheep home, that have so long gone astray, who like myself, have not only broken the laws of our country, but the laws of Him who did not spare His only Son, that we through His merits might hereafter enjoy those good things which fade not away."

On many occasions, the author has been pressed by men whose friends had sent them a few shillings, to purchase Bibles and books for some, who had no money to their account, or whose friends are dead, or too poor to send a remittance.

Without multiplying evidence on this subject, enough has been stated to shew, that men who have passed through the separate system, are not blighted in their affections, but appear to exhibit much sympathy towards their fellow-men.

But perhaps the objection which has had most weight with the public, is the statement so often reiterated, that the separate system has a strong tendency to undermine the health of Prisoners, and even to produce insanity.

We readily admit that separate confinement is a severe measure, and requires the closest attention, to guard against injurious consequences. But the danger is not greater than in the treatment of bodily

diseases. Here collapse may result from excess of depletion; or exacerbation of fever, from a premature application of stimuli; and not unfrequently does the disease assume a new and fatal type by its original symptoms having been suddenly checked. And besides these results from mistakes, there is in most acute diseases, what the Germans call the "Sturm," or a struggle between the remedy and the disease, or between the vital powers and "the tendency to death," which, under any circumstances, must be attended with much anxiety to the physician, and, in some cases, notwithstanding every care and attention, will be fatal.

It cannot, therefore, be a matter of surprise, if the remedies made use of, to subdue the malignant disease of sin which affects the criminal, be attended with much risk, and therefore require the most vigilant watchfulness. Neither should the system be condemned, or the skill of the agents be impeached, even though fatal cases do occur. But we have no hesitation in stating that the *extent* of those evils materially depends upon the fidelity and ability of the Persons who are appointed to work the system, and not upon the system itself.

In support of this opinion, the author needs only state, that since Dec. 31, 1848, to the present time, (March 22, 1850), among 824 convicts who have been during that period in Wakefield Prison, there have been but two deaths, and one case of decided insanity. Four or five cases of hallucination occurred during

this period, but the greater number of these were detected to have been impostors; and on several occasions since the establishment of the Convict Prison at Wakefield, in 1847, the author has traced similar attempts to the exaggerated charges brought against the separate system by its opponents, which the individuals had heard of when at liberty. One case will be sufficient to illustrate this statement:—

Shortly after his reception, J. M. mentioned to the Chaplain, that he had heard that the separate system produced insanity, and that a Nobleman in Parliament had stated, that in one year twenty-nine persons in Pentonville and Millbank had attempted to cut their throats. Though assured that *this* statement had never been made, the Prisoner exhibited a pretended apprehension of insanity, and throughout his confinement never made a single effort to improve. About five months after his reception, he refused to receive instructive books from the School Master, and shortly afterwards told him that he was becoming insane. The end of the scheme was, that he inflicted a skin wound on his throat and arm; and then finding that all would not do, he relinquished his imposition, and, though he never improved, conducted himself rationally to the last.

The author has devoted much attention to the effects of the separate system on the mental powers, and is satisfied that, unless where there is either a *predisposition* to the disease, or a determined opposition to Reformation, there is little real cause to appre-

hend insanity, but that on the contrary, as a general rule, the mental powers are strengthened and improved by that system.

To establish this statement, the author has collected a variety of MSS. penned by Convicts under his charge, some the production of their own minds, and others, their notes of sermons and lectures delivered in the Prison Chapel by the author, and taken down from *memory after* the Prisoners return to their cells. The following are a few of these specimens, and the author begs to state that *no assistance* in a single instance, had been given to the Prisoners, nor even a verbal alteration made after they had been written. It may be desirable to state, that the average time which these men have been in separate confinement, is *ten* months.

**COMPOSED BY A CRIMINAL WHO IS UPWARDS OF TEN MONTHS
IN SEPARATE CONFINEMENT.**

(2 Thess. iv. 13-18.)

Concerning those who fall asleep
In Jesus, we shall never grieve;
Let hopeless worldlings pine and weep—
Because that worldlings don't believe;
But those who sleep in faith, are all
Translated from a world of woe,
And Satan's chaine no more enthral,
Since they are ransom'd from the foe.

Their bodies sleep in silent dust,
Their souls are with the sav'd and blest;
As Jesus rose, their bodies must,
Spring forth again from earth's cold breast;

The Saviour's voice shall pierce the tomb,—
 The dead, immortal, all, shall rise,—
 The Saints shall leave sepulchral gloom,
 To live in light beyond the skies.

The Lord himself—the Judge Divine—
 Shall then his Majesty display ;
 Then shall be rung the knell of time—
 For time shall them have pass'd away ;—
 “The trump of God—th' archangel's voice”—
 Shall penetrate the deep dark grave,—
 The dead shall hear,—the Saints rejoice,
 Because their God has come to save.

“The dead in Christ,” and Saints that live,
 Shall all to meet their God ascend ;
 He'll life and light and glory give,—
 For he's their Saviour, and their “Friend ;”
 Their happiness shall still increase—
 Shall know no end,—so says the Word
 Of truth and light, of joy and peace—
 “They shall be ever with the Lord.”

As exhalations spring from earth,
 To meet the Sun's attractive rays,
 And leave their noxious place of birth
 To float in golden light always ;—
 So Saints “to meet their God in air,”
 From dull cold earth most gladly soar,
 To live “as Sun-bright glories there,”
 For ever, and for evermore.*

B.

* I am indebted for this idea to a sermon of the Rev. Mr. Sherwin's, preached on Sunday Morning, the 9th of last September. A similar idea, but very differently applied, occurs in Moore's Tale of the Fireworshippers.

BY THE SAME CONVICT.

(*The subject suggested by the Author of this Work.*)

“I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I

have kept the faith : Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day ; and not to me only, but unto all them also that love his appearing.” (2 Tim. iv. 6, 7, 8.)

No mural crown, nor civic wreath,
 Nor proud ovation did he claim ;—
 For these can’t soothe the pangs of death,
 Or waft beyond the grave a name :
 The dying hero fix’d his eyes,
 Upon a bright immortal prize.

 The warrior’s pride is oft’ laid low,—
 He bites the dust,—his hopes are o’er ;—
 The “ marble pile ” may rise to shew,
 That nations do his name adore ;
 But “ storied urn ” and classic bust,
 Soon crumble into silent dust.

 Not thus, the Christian Hero dies,—
 For death to him is only life :—
 ‘Tis then he gains the glorious prize,
 That nerv’d his arm throughout the strife ;—
 In death, he shouts “ ‘tis Victory—
 ‘Tis Joy—‘tis Immortality.”

 The race is run—the battle fought,—
 The hero hath attain’d the goal ;
 No feeble, crouching, craven thought
 Sprang up to enervate his soul :—
 The foe, repuls’d, have left the field,—
 Their shafts fell pointless from his shield.

 He “ kept ” his “ faith ” still beaming bright,—
 His firm allegiance, and his love ;
 And now in robes of spotless white,
 He stands immaculate, above :
 No Foe to meet,—no Cross to bear,—
 For all is Peace, and Glory there.

 What ’though no proud Mausoleum rise,—
 Nor epic Poet sing his fame ?

He wears "a Crown" in yonder skies,
 And God has chronicled his name;
 And all who love the Lord shall be,
 Like him throughout Eternity.

B.

BY THE SAME CONVICT.

"They shall be willing in the day of Thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth" (Psalm cx. 3). This passage was referred to, and illustrated by the Rev. R. V. Reynolds. The train of thought which was then produced, I have endeavoured to embody in the following stanzas."

When morning's beam
 O'er fount and stream,
 His glances pour of golden light,
 The scene is fair,
 The valleys are
 All glowing beautiful and bright;
 The mountain tops morn's ray doth kiss,
 And earth is full of light and bliss.

Each flow'r behold
 Its charms unfold,
 Whilst dew-drops on its petals glow;—
 Each globule then,
 Is like a gem
 Encircling youth and beauty's brow;
 The pearly drops like diamonds shine,
 And wake the soul to thoughts divine.

And thus bright day
 Shall beam a ray
 To chase the dense, dark, moral night;
 The isles shall sing
 Praise to the King
 Of Life, of Glory, and of Light,—
 Whose Word the darkness chas'd away,—
 Whose Sun hath kindled brilliant day.

Both Jew and Greek
 This light shall seek,
 And countless souls as gems shall shine
 In lustre rare,
 In beauty fair,
 In light and beauty all divine;
 More num'rous than the dew-drops, they
 Shall shine, when these shall melt away.

They shall adorn,
 Like "dewy morn,"
 The moral waste that lies around;
 In beauty's dress—
 In holiness,
 From morning's womb they shall abound,
 And Thou, O God! their light shall be,
 In time, and through Eternity.

B.

WRITTEN BY G. C. AFTER TWELVE MONTHS SEPARATE CONFINEMENT IN WAKEFIELD CONVICT PRISON.

"Let us fight the good fight of faith, and follow Him, who for the joy that was set before Him, endured the cross, despising the shame."

O Thou, who hast promised Thine aid and protection,
 To all who adore thee, in faith, fear, and love,
 Look down on thy children, here sunk in affliction,
 And strengthen our souls with thy grace from above.

Behold we are young, and unskilful weak soldiers,
 No battle, as yet, have we fought in thy name;
 Great Captain assist us, when round us shall thunder!
 The cannon of scoffers—the arrows of shame.

Gird upon us that armour, which once thou didst wear,
 When a pilgrim, and soldier in this nether world;
 Let thy powerful presence preserve us from fear,
 Whenever thy conquering banner's unfurled.

But what do I say?—shall we ever return
 To the service of Satan, of sin, and of death,
 For a sneer of a mortal and perishing worm?
 For a scoff of his pungent and blasphemous breath?
 For the threats of the Prince of thick-darkness and hell!
 Who long uncontroll'd in our bosoms did reign; ;
 Shall we leave Thee dear Saviour, and hasten to dwell
 In the tents of the reprobate wicked again?
 Shall thy blood-stained banner by us be disgraced,
 Or shall we ever sully thy glorious name?
 Nay—but rather we'll fight for the joy that is placed
 Before us in heaven—despising the shame.
 But know, O! my soul, that thou hast not the power,
 This warfare to wage, nor these acts to achieve;
 But thy Saviour has promised thee help, in the hour
 Of trial and conflict, if thou wilt believe.
 Then strengthen us all, O! adorable Saviour!
 To fight the good fight, with thy help from above,
 That we gain the reward, thy ineffable favour,
 As over our heads flaunts the banner of love.

WRITTEN BY G. C.—AFTER THIRTEEN MONTHS SEPARATE
 CONFINEMENT IN WAKEFIELD CONVICT PRISON.

TO THE SAVIOUR I'LL CLING.

The sceptic may reason, the infidel rage,
 The world and the flesh they may fling
 Their traps and allurements, my heart to engage,
 But to Jesus my Saviour, I'll cling.
 Though Satan attack me, with fiery dart,
 And press to my bosom his sting,
 I'll smile at his threat, with an unshaken heart,
 And to Jesus my Saviour I'll cling.
 Though billows of trouble, and sorrow arise,
 Or sickness, on dolorous wing;
 Still faith shall sustain me, my confidence lies
 In Jesus, to whom I will cling.

Ah! tell me no more of the revel and song,—
 New songs he has taught me to sing;
 And I banquet on Jesus! with those who belong
 To the Saviour, to whom I will cling.

Oh! tell me ye Christians who also have shared
 The healing, He bears on His wing;
 What praise shall suffice as an ample reward,
 For the Saviour, to whom we must cling?

No praise will suffice, while the soul is confin'd
 In this clayey and cumbersome thing;
 But we wait till the host of redeem'd are combin'd,
 Who to Jesus their Saviour did cling.

And then shall the peals of Hosannas resound!
 The mansions of heaven shall ring;
 Through Eternity's length shall the echoes resound,
 Hallelujah! to Jesus, our King!

SUBJECT SUGGESTED BY THE AUTHOR, AND THE PARAPHRASE
 WRITTEN BY J. B.—, AFTER ELEVEN MONTHS SEPARATE
 CONFINEMENT.

PSALM LXXII.

Lord, give Thy judgment to the king, direct Thou all his ways;
 And to his son give righteousness throughout his length of days:
 So shall He all Thy people judge with equity and peace;
 Thy poor a friend shall find in him,—He shall their joys increase.
 The mountains and the little hills the fruits of peace shall bring,
 And all the land shall join in praise, and thankful songs shall sing.
 The poor and needy He shall rule with kind and tender care,
 And from their necks, shall break the yoke, oppression placed there:
 The fear of Thee in ev'ry soul shall then be fix'd and sure—
 Their love shall stand while time shall last, or sun and moon endure.
 Like gentle rain He shall descend upon the parched ground,
 Or, like soft showers upon the mead, shall spread his blessings round:
 Then shall the righteous in his days be blest with tranquil peace,—
 Abundant blessings he shall shed, nor shall they ever cease.
 Dominion boundless he shall have, o'er all the earth and sea;

The wand'rer and the savage too, to Him shall bend the knee.
 His enemies shall lick the dust, while Tarshish monarchs bring
 Their presents and their precious gifts, to Israel's reigning King.
 The kings of all the earth to Him shall meek obedience pay,
 And all the nations, far and near, shall own His sov'reign sway;
 For to the needy and the poor, (when unto Him they cry)
 Deliv'rance He shall freely give, and all their wants supply.
 Their weary souls He shall redeem from violence and deceit,—
 Their precious blood in Him, the Lord, shall due protection meet;
 So shall He live,—so shall He reign,—a reign without an end!
 Whilst Sheba, off'rings unto Him, and golden presents send.
 Continual prayers to God for Him shall rise through all His days,
 His righteousness shall all afford, a theme of boundless praise.
 When harvests come, abundant crops and plenty shall be found,
 And earth shall yield her increase from a handful sown around.
 The city, too, in plenty then, shall flourish 'neath His power,
 And vie for riches with the field, abundant as the flower.
 His name—His glorious name—shall on through countless ages run—
 His mem'ry too, shall shine as bright and brilliant as the Sun.
 All nations of the earth in Him shall be for ever bless'd,
 And while He reigns the Sovereign Lord, His power shall be confess'd.
 O ! blessed be the Lord our God, the mighty King of kings ;
 Who stretches forth His arm, alone, and doeth won'drous things.
 Let the earth be fill'd with joy, and shout His glorious name,
 Whilst every nation, kindred, tongue, His Majesty proclaim.

June 1st, 1849.

J. B.

The following paragraph is an extract from a memorandum, which a Prisoner, who has been upwards of ten months in separate confinement, made of a conversation with the author during one of his cellular visits. The subject was the parenthetical verses in the 5th of Romans.

"If, as the apostle informs us, 'the gift by grace hath abounded unto many,' surely we are warranted to conclude that it extends to children. If it be gratuitous with regard to *actual transgressions*,

which more may we suppose it applicable to those who die in infancy, before actual offences are perpetrated. The apostle's reasoning naturally and necessarily leads to this inference, and a contrary supposition is monstrous; not only with regard to the free imputation of Christ's righteousness, but also in relation to the benevolence of God, which includes, within its gracious arrangements, the vilest of the vile; and therefore, by the apostle's argument, 'those also who had not sinned after the similitude of Adam's transgression.'

"J. B.—."

"Holiness is the most valuable attribute of Jehovah; it is the gem that imparts lustre to all his other perfections, though, perhaps, *to us*, it may not be the most valuable. Holiness gives dignity, greatness, and beauty to all the brilliants that surround it. As the diamond in an earthly crown, so is holiness in the perfections of the Almighty. God's goodness and mercy are precious to us; but without holiness this attribute would not shine so gloriously. The sun, in the natural world, dazzles our weak vision, though the piercing eye of the eagle can gaze upon it: yet it is a faint luminary in the eyes of Him who filleth all in all with His glory. No attribute in God's character should call forth our reverence more than the holiness of God. When angelic beings praise day and night, saying, 'Holy, holy, holy, is the Lord of Hosts,' so glorious is the sight, that they cover their faces with their wings, ascribing holiness unto the Lord, who reigneth for ever and ever."

"R. T.—."

First,—Some points of similarity, or of connexion, between justification and sanctification.

I. "Sanctification proceeds from justification. We are righteous in the sight of God through the obedience of His Son, and by accepting Him as our substitute; then by looking and considering what He has done for us, love ensues; then we begin to be holy. II. They are both planned and wrought without our having anything to do with either. III. They are both essential. There are two great things which obstruct our entrance into heaven. 1. "We are deeply indebted to God, and have nothing to pay until Jesus steps forward and becomes our surety, then we are free,—but, 2. We have wicked hearts,

thoughts, and affections, and are not fit for heaven till the Holy Spirit purifies them. IV. ‘They are both perfect.’”

Secondly,—Some points of difference between justification and sanctification.

I. “Jesus Christ is the author of our justification; the Holy Ghost of our sanctification. II. One is wrought *for us*, the other *in us*. III. One is our *right* to heaven, the other our *freeness*. IV. No man can *add* to Christ’s work, but with sanctification, although perfect in itself, yet it requires *growth*: for instance, a new-born infant is perfect, yet it must grow to reach the size of a man. ‘But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification and redemption.’” (1 Cor. i. 30).

J. T.—.

THIRD CHAPTER COLOSSIANS, FIFTH VERSE.

“Mortify, therefore, your members, which are upon the earth. I. The members spoken of (Matt. v. 29). ‘If thy right eye offend thee, pluck it out and cast it from thee, for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell; and if thy right hand offend thee, cut it off and cast it from thee, for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast in hell.’ It is not to be supposed that it is meant *carnally* to do these things, but *spiritually*, for though it is a custom in Eastern countries to punish malefactors by cutting off or injuring the members which offend, still, if a thief’s hands were cut off, he may still covet that which is not his own, he may still have sin in his heart, where no king could get at; for out of the heart proceeds murder, adulteries, thefts, &c.”

T. G.—.

The following notes are by another Prisoner on the same subject:—
II. “How we are to mortify them? Mortification in the body ensues from a cut, bruise, &c., and the part affected must be amputated, or death will take place. So it is with the affections of the heart. They become corrupted, bruised, and therefore the sword of the Spirit, (which is the Word of God), must be used to cut them from us, or else eternal death for our souls will follow. The word ‘mortify,’ means

also to disappoint, and the apostle in the text, tells the believers, to whom he is writing, to mortify or disappoint *themselves*, and not to wait for another to do it."

III. "Some reasons why we should mortify our members:—1st. Gratitude to Christ. All will own that he is worthy of our greatest love, but it is not consistent to be offering him a gift in one hand, and hold a lust in the other: he will not receive any heart where sin is cherished. 2nd. The chasteness.* The whole body of Christians are named after Christ. Therefore it is proper to subdue the members, or renounce the name. 3rd. Self-interest. It is a well-known fact, that God has made sin and misery, to go hand in hand, and religion and happiness, both in this world and that which is to come. If we do not kill sin, sin will kill us."

W. J.

* Christian consistency.—Author.

"Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.' No person can be a christian who has not sincerity. A real crown is made of gold, and is ornamented with a variety of precious stones, such as diamonds, rubies, pearls, &c., and in general, there is in the front, one stone more valuable than any of the others, generally a most brilliant diamond, which adorns, and throws a lustre on the whole. The christian's crown has conversion for gold; humility, patience, love, and other christian graces for precious stones; and the whole is adorned with *sincerity*. But the mock christian has *guile* for gold, more guile for precious stones, and more guile still to gloss over the whole. Let him remember, that what he is in the sight of God, that he is and nothing more."

M. S.—.

"The sun of religion is Christ crucified; all the other parts of the gospel revolve round that, and when the rays of that sun are concentrated through the glass of faith, and brought to bear on the sinner's heart, the *first* impression they make is, the magnitude of his sins: *Second*—the free pardon of his sins, through Christ, causes gratitude in return: *Third*—the great love towards Him causes a reciprocal feeling in his breast. Many think that the doctrine of salvation through *faith only*, encourages sin, but not so. Faith produces in the

heart, hatred of sin, and love of holiness. He who would be saved by his own works, does as little for God as he possibly can, endeavouring to compromise with God, and see how little holiness God will take, to entitle him to heaven. But he who is saved by loving faith, says, ‘What shall I render unto the Lord, for all his benefits toward me?’ (Psalm cxvi. 12).

W. J.—.

“It is at this awful juncture that an offended, holy, and just God, comes forward with a wonderful display of His Omnipotent wisdom, power, and goodness, not in anger to smite, but in mercy to save. He had found a ransom, a Saviour, even His own Son! with whom He might enter into a covenant on man’s behalf, and redeem him from the miserable and degraded state into which he had fallen by Sin, by his own deliberate act of disobedience, against that bountiful Creator, who had made him so holy and happy. It is in these lamentably helpless circumstances, that God, in the benignant wisdom of His Omniscience, comes forward with His scheme of Redemption, according to the counsels of His eternal God-head; and lays His hand on ‘One who is mighty.’ He enters into a new Covenant, (the Covenant of grace), with Christ, the second Adam, to transact this business for Adam and his family, which he (Adam) failed to do, under the first Covenant for himself and posterity.”

J.M.—.

Surely these extracts, however defective they may be, prove, that the individuals who wrote the notes from which they have been taken, have not suffered in understanding, or memory, by separate confinement; and it should, moreover, be remembered that these form but a *very small* number of those who take a pleasure in this exercise.

Such has been the author’s experience of the working of the separate system since 1847, and he has no hesitation in stating, that he believes it to be the wisest and the most beneficial plan which could be adopted for the Reformation of Criminals.

It is sufficiently penal to vindicate the administration of justice ; to make the Criminal taste the bitterness of sin ; to cause him to reflect upon the injury he has done to society, and above all, upon the dis-honor he has done to Almighty God.

It is sufficiently merciful, when rightly applied, to convince him that he is not for ever shut out from society ; that his case is not hopeless ; and that his fellow-men, whom he has injured, are not influenced by vindictive feelings, but that they seek, by a proper course of discipline, and especially, by the exhibition of God's love in sending His only beloved Son into the world to die for sinners, to rescue him from his guilty and degraded condition.

CHAPTER IV.

The disposal of Criminals after punishment. The liberated Criminal an object of peculiar sympathy. His Trials. Remedies proposed. The Convict's case more easily disposed of. His feelings and prospects. Inequality of Sentences. Importance of Probation on Public Work.

THERE is not a being on the face of the Earth, that deserves, or needs our sympathy, more than a poor Criminal about to leave the walls of a Prison, and enter upon the dangers of life. Even supposing that he has been under efficient instruction, for ten or twelve months, and that he has been diligent in seeking to make the best use of his advantages, there is still much to be done. He will tell you there is a fearful struggle every hour in his breast, between good and evil; between his present wishes and former habits. He will tell you, that while he is resolved, he fears—that while he believes, he doubts—that while he looks forward to the victory, he often apprehends a defeat. He is but an infant in the Christian Life, unable to walk alone: a patient recovering from a dangerous illness, whose tottering limbs, indicate the shattered state of the constitution. And where is he to go, in this feeble, sickly state? Alas! what a prospect is before nine-tenths

of such cases. The home of an unfaithful Partner, of ungodly Parents, or, of profligate companions, is the prospect, which stares the Reformed Criminal in the face, when passing through the Prison gates. No means—no character—no virtuous friends—no probability of employment—suspected by the Police—shunned by those who have never been convicted—enticed by those who have been in Prison, and tempted by the arch Enemy to consider his case as hopeless; are some of the fearful difficulties and dangers, which a poor Criminal has to encounter, on returning to his native place.

Under such circumstances, is his downfall a matter of astonishment? Rather, would it not be truly wonderful if he stood? But, unhappily no allowance is made—no compassion felt. The patient who suffers a relapse from a premature exposure, or a return to labour, is pitied, but the wretched Criminal is branded a hypocrite, if he sinks under the accumulated pressure, which he is forced to bear, before his moral strength is sufficiently established.

The Author could fill a volume, with statements of Prisoners, regarding their relapses to crime; and while many of them confessed, that they had never been weaned from vice, and had not known the better way, not a few have assured the Author, that if they had been favourably circumstanced, after the first or second imprisonment, they would have done well.

In a letter, which a Prisoner wrote to the Author,

is the following statement : " I would rather be sent abroad, than stop in England ; I had not been at work, at Mr. P's a month, before some one, I cannot tell who, told the Shop-man that I had six months for uttering bad money, he did not tell my Master, or I should have been turned away that very day. I am sure, if I went back to London, and got work I should never be safe ; I knew several youths, that has got work in London, and have been turned away at a day's notice."

One individual assured the Author, that he had been three times employed, and each time lost his situation in consequence of evil disposed Persons, telling his Masters, that he had been convicted.

The following interesting letter, received a few days ago, from a young man, who had been under sentence of Transportation in this Prison ; but who, in consequence of some peculiar circumstances in his case, received a pardon, will show how general is the feeling of alarm in poor Criminal's breasts.

" March 18th, 1850.

" Honored Sir,

I received your kind letter, and I thank God I am in good health, and I am in a good service. I am living with _____. *My Master do not know any thing of what has happened to me* ; and I have every opportunity of attending Divine Service every Sabbath-day, and *Family Prayers*.

I am happy to inform you, that I have not forgot you, nor run back from your word, and I trust in God I never may. I should much like to hear you once more preach the same as you did on Christmas day, " Unto us a Child is born, unto us a Son is given." I do not know how to express myself to you for your kindness in visiting

me in my lonely cell; in which I was placed, and I trust in Jesus Christ, that what has happened to me, is all for the best. I send my kind love to my School-master, and to my kind Officer which was placed over me. I now conclude with thankfulness to you,

And remain,

Your truly humble Servant,

—.”

The Author trembles for this interesting youth. May the kind and Almighty hand of God, protect and keep him! It is evident that he is in a good and pious family; but, how few, even of such, would be willing to retain, in their service, a *Convict* even though he be reformed.

Next to this danger, is the risk connected with the allurements, or the scoffs of ungodly acquaintances, and, therefore, while the following letter has called forth gratitude, on behalf of another of his late charge, who received a Pardon in this country, it has still further convinced the Author of the peculiar trials and difficulties, which beset the path of a man, who is just beginning to serve his God and Saviour.

“ Rev. Sir,

I stopped so long, because you used to say, ‘when you are at liberty, that will be the time to tell how you behave.’ But thanks be to God, Sir, I wish to live a religious life. There is nothing so happy as those who serve the Lord and fear Him. I have a brother-in-law, who ever since I fell into my trouble, has been very strict to use a place of worship. Sir, I have had two persons, a man and a woman, who made sport of me because I spoke of religion. The woman said she supposed I was got a Methodist Preacher. The man was a cursing about it. I asked him if he would like to die the death of the righteous? He said yes. And I told him he ought to live the life of the righteous, to die that death. Sir, I have never heard him

speak a word against it to any one since. Please Sir, to give my duty to Mr. Sherwin, likewise to the Doctor, and to my School-master, and the Officers. May the Lord preserve you, Sir, for you will be the means of saving many a poor soul from destruction. The Lord bless you, Sir, is the prayer of

Your humble Servant,

H. D.

From these documents it is evident, that Criminals after liberation do purpose well, but it also appears beyond all doubt, that they are exposed to great and peculiar dangers. The question naturally suggests itself, what can be done to meet their difficulties? To seek to reform Criminals by the application of efficient Religious instruction, is an important step, but it is only a step in their recovery. It is the subjugation of the inflammatory symptoms, and the infusion into the system of a powerful alterative, but if a relapse be not guarded against, until health be permanently established, the toil and expense of the cure are thrown away.

If the subject of Criminal Reformation, were generally regarded as a Christian duty, much might be done by pious individuals, in affording shelter to discharged Criminals; seeking employment for them, and throwing over them the protecting shield of their watchful care.

Until this feeling be excited, it would be very desirable that all Criminals, in Prison for the first offence, who may be recommended by the Governor and Chaplain, should be enabled to emigrate. The expense might be equally born, by the Government

and the Parish, or, by the County and the Parish: In any case the Country at large, would eventually be saved a large sum. And where this boon could not be granted, the discharged Criminal, might be allowed to place himself under the eye of a trusty officer, in the Town or Village, to which the Prisoner may belong, and receive from that officer a suitable allowance daily, until work could be procured. This would tend to strengthen his good resolutions, and, would also be a safe guarantee to his employer, for his future good conduct. In addition to this protection, the Minister of the Parish, should be earnestly requested to direct his kind attention to the safety of the returned Criminal, and encourage him in his efforts to amend.

With regard to Convicts, the course is comparatively easy. The only real difficulty seems to be the disinclination of some of the Colonists to receive them, and the lamentable deficiency of religious means in the remote places to which the men are sent. It is probable, however, that time will remove these hindrances. The conduct of the men who landed from the "Hashemy," produced such an impression upon the settlers, as to have created a demand for Convicts, and the ship which followed the "Hashemy" met with a welcome reception. And it is to be hoped, that if this system be continued, measures will be adopted by Government, to appoint Missionary Clergymen, whose duty it shall be to visit, at certain periods, the remote estates in Aus-

tralia, where Convicts may be engaged as farm servants, &c.

The admirable Rules sent down to Wakefield Prison, last year, have had a very important influence upon the minds of Criminals under the probationary system, and have considerably relieved the Governor, and Chaplain, in their intercourse with the men. Previously, it was an open question, as to what should be the fate of any individual, and we, therefore, could not state positively, whether he should be sent abroad, or after a probationary period, be released at home. This naturally kept the Prisoners in much uncertainty and restlessness: some deplored the possibility of a return to their former haunts, while others, especially married men, clung tenaciously to the hope of liberation in this country. The consequences of this state of mind were most injurious. The attention was diverted from the great object for which they had been sent to this Prison, and some never settled down to prepare for the worst.

Happily this impediment no longer exists. All are now assured of banishment to a distant land, but at the same time, hope is held out in the distance. Every Prisoner is made acquainted with his prospects so far as it is possible, and he is told that upon himself will depend the position which shall be assigned him at the termination of his punishment.

But though the prospect is, to a certain extent, defined, it is by no means such as to place vice at

a premium, or even, when considered *by itself*, to impart comfort to the Prisoner's heart. The future is not dark, neither is it bright. A haze hangs over it; a dark cloud throws a gloom upon all the objects which are seen in the vista; he feels, that he is a *Convict*; that he is to be expatriated as a Felon; that, in all probability, he shall never wipe off the disgrace; that he may not even succeed in obtaining a ticket of leave; that should he succeed, he may not be able to procure employment abroad; and if he be a married man, and have children, there is the racking uncertainty as to whether he shall ever see his family.

And the case is still more sombre where the individual has been sentenced for more than seven years. *He* finds by the Rules, that under any circumstances of conduct, or improvement, he cannot receive a ticket of leave at the expiration of the period of separate confinement, but must serve a certain time on Public Works, graduated according to his sentence and character. During his intercourse with his charge, the author has often felt the deepest compassion for young men who had not been previously convicted, sentenced for ten, fourteen, and twenty years; and he cannot but think that sentences are sometimes awarded unequally. It is readily admitted, that in a case there are many circumstances which do not come to the notice of the Chaplain, and it is also admitted, that he is not as competent to form a correct opinion as to the measure of punishment due to

each offence as the experienced Judge, or Recorder ; but when one individual, who had been previously committed, receives, for an aggravated robbery, but seven years transportation, while another, who had never been in prison, is sentenced to ten or fourteen years transportation for an offence of less magnitude, there is a strong *prima facie* case in support of the author's idea upon this subject.

In the majority of instances, however, there appears a just proportion between the offence and the sentence, and what is even perhaps of greater importance, between the Prisoners *previous* character and the punishment awarded. To sentence the long-established thief to seven years transportation, especially under the present Reformatory System, would be unwise. In such a case, a probationary course of two-and-a-half, or three years, would be necessary to eradicate habits, and establish principles of reformation. And here we see the wisdom of having public works at Portland, and elsewhere. When the Prisoner's period of separate confinement has terminated, he is placed for a few weeks in association, and then drafted to Portland, or some other establishment, where his principles are subjected to a sufficient, but not to an unreasonable test ; while at the same time, active means are employed to perfect the work which had been commenced, and thus fit him to be sent abroad, in due course, to enter upon the duties of life.

The following extracts from some of the letters

which the author has received from his late charge, who had been thus transferred to Portland, will be read with interest by all who are concerned in the welfare of their fellow-men:—

“Dear Sir,

“I am here surrounded by various kinds of temptation, which assails me on every side. Satan rousing up the corruption of my human nature, which cause me to be continually on my guard, lest I should do any thing that would dishonor or hinder the glory of my Lord and Master; but it is a comfort to know, Sir, that he cannot hurt me, for He that is for me, is greater than he who is against. E. W. desires me to give his love to you; and, Sir, accept my sincere love, and may God bless your labours in this world, and bring you safely to that Glorious Crown which awaits you. Please, Sir, if you have leisure, I should be glad to hear from you.

“W. D——.”

“Rev. Sir,

“I take the liberty in writing a few lines to you, hoping to find you in good health, as thank God it leaves me at this time. I often think of Wakefield, I look back upon it with respect, and ever shall do, many happy days have I spent there, though alone, and yet not alone, because God was with me, the light of Christ shines bright in the darkness of affliction. No dungeon so close that can keep out the rays of Christ’s love from His beloved prisoners. Portland is not so quiet as Wakefield, there are many temptations, but thanks be to God, He gives me grace to withstand them. His grace is sufficient for me.

“R. M——.”

“Portland Prison, October, 1849.

“Rev. Sir,

“I now take the liberty of writing to you, hoping that by the blessing of God, this short letter will find you in perfect health, and that success is attending your ministry to the conversion of many, I could wish all of my brother Prisoners. Before I left Wakefield, I was full of fears for the future, knowing that when I left, I should be exposed to temptations far greater, and more severe, than I had there

undergone; but thanks be to God, they have not proved so fatal as I feared. I have had many severe trials, but by frequent applications to the throne of grace, I have been supported through them, but not as I could have wished. I can see plenty—ah, far too much room for improvement.

G. P.—.”

“ Rev. Dear Sir,

“ I am happy to have the opportunity to inform you of the situation I am placed in, and I am happy to say it is for the best, thank God; but if I had been sent here in the first place, it would have been a bad thing for my everlasting welfare, for there are a great many temptations here, but by the word of the Lord I am able to destroy them, and I find it all true, Sir, what you did say to us, that the testimony of the Lord is sure converting the soul. Dear Sir, we have a good Shepherd now, thank God, which labours very hard to keep his wandering sheep to the fold of our Lord and Saviour Jesus Christ, for we have prayers every morning, and a lecture every evening, and we have the Collects explained to us every Sunday evening, and School three or four times a week, so I hope, by the blessing of God, we shall all grow stronger in the knowledge and love of God, for we have no power to help ourselves.

“ T. S.—.”

“ Rev. and Dear Sir,

“ When I left Wakefield, it was in fear that the temptations that I should be exposed to here might prove too strong for me; but I thank the Almighty, that by frequent applications to the throne of grace, I have been upheld, and saved through all my trials, but not as I could have wished; there has been at times a coldness and a kind of indifference which has led me to say and do something which I have afterwards repented of, but God hath ordained those trials for the strengthening and confirming of our faith, and one trial conquered, makes us the more fit to encounter the next; and, it also shews us, that of ourselves we are not able to help ourselves, and ‘ let him that thinketh he standeth, take heed lest he fall.’ I am as comfortable here as circumstances will allow.

“ G. R.—.”

These extracts exhibit the importance of placing those Prisoners upon Public Works whose sentence exceeds seven years, or whose reformation under the separate system may appear at all doubtful. It subjects them to sufficient temptation to exercise the principles they have imbibed without involving an unreasonable pressure, and thus fits them to encounter the dangers of the open sea of life. It affords sufficient time to eradicate the habits which had been formed during a sinful course of many years, and to become grounded and settled in the truth. And in event of the work of reformation not having taken root, it enables the authorities to determine how the individual may be disposed of without endangering society, and increasing his own guilt and misery.

And the foregoing extracts also manifest the wisdom of adopting the separate system as the first stage, in a **Criminals** reformation. Many of the Prisoners, who have been under the author's care, have testified to this in language similar to that employed by T. S. But, indeed, it needs no confession on the part of the individuals. It is self-evident, that to associate a body of **Criminals** on Public Works of any kind, under any circumstances, *before* religious and moral principles have been implanted, is both impolitic and dangerous.

And once more, we may learn from the foregoing extracts, the justice of commuting punishment, when there is reasonable ground to hope that it has effected the desired end; viz.—upheld the majesty of

justice ; acted as a warning to others ; and led the individual to see the error of his ways, and determine, by God's help, to amend his life. To pursue punishment, when these objects have been effected, would be unnecessary, and even cruel ; while on the other hand, to remove every vestige of the sentence, and send the individual back to his native place would be unwise, with reference to the criminal population at large, and even to those upon whom the favour would be granted.

The obvious course, therefore, for safety, is to send all abroad, so soon as all the circumstances of the case shall permit it to be done, with advantage to the Country, and to the Prisoner. The word transportation is thus preserved, and with it the pain of disgraceful expatriation. The diseased member is removed from the body, and what is of still greater consequence, he is prepared to commence a new course of life under new and favourable circumstances.

In conclusion, the author would express a hope that the difficulties which have embarrassed this great subject, will be soon removed, and that by a few mutual concessions, all good and wise men shall be united in carrying out a wise and benevolent system of transportation, alike beneficial to the Parent Country—to the Colonies—and to the Re-formed Criminal.

CHAPTER V.

A few hints to Prison Officers.

The author will limit the observations he is about to make to a few remarks, designed to encourage and stimulate his brethren in the ministry, who are engaged in Prison Work, and a brief address to subordinate Prison Officers.

My brethren let us remember :—

I. That our work is *honorable*—perhaps the most honorable in which man could be engaged. The Great Physician has committed to our care His worst patients. Confiding in our skill, attention and fidelity, He has placed in our hands the most dangerous cases. What happiness to Him—what comfort to them—what gain to us, if we are successful !

II. And let us remember, that our work is *most difficult*. Our poor patients are in imminent peril. Their disease has advanced to an alarming height. The crisis is at hand. The enemy seeks to conceal from them their danger. Their hearts are averse to the remedy offered, and on all sides we are disengaged by assurances, that their case is utterly hopeless. Who then, it may be asked, is sufficient for these things ? But let us remember :—

III. That our work is under the patronage of

Heaven. We have committed to our hands the administration of “the Balm of Gilead”—“the leaves of the tree which are for the healing of the nation;” and this remedy we can recommend as an infallible cure to every soul that will receive it. It is “the power of God unto salvation to every one that believes.” And this is not all, but we are encouraged to hope for a Divine agency to accompany our efforts, and make our “people willing in the day of His power.” Brethren, our sufficiency is of God, and our success is certain if we be faithful to our trust. Let us, therefore remember :—

IV. That it “is required in a steward, that a man be found faithful.” We are stewards of the *mysteries* of God, and our people are *totally* ignorant of those momentous truths. Yea, they are ignorant of ordinary language. They know nothing of theological terms. We have, therefore, to teach them the rudiments of Divine truth. We have to feed them with milk, and not with strong meat. If it were possible, our preaching should be in monosyllables; and to be at all intelligible, it must abound with explicatives. Style must be sacrificed. Elegance of composition must be given up, and we must be willing to become all things to our poor charge, that we may be instrumental in saving some.

And in visiting, we have much to do. We have character to learn—confidence to gain—sins to lay open—doubts to remove—sorrows to comfort—efforts to stimulate—souls to save.

The author entirely agrees with the remark of the writer of the article, in the *Law Magazine* for April last, before alluded to, that "it is impossible to lay down any rules, whereby the Chaplain should reach the hearts, raise the feelings, and improve the minds of those committed to his charge." That, "if he is fit for this great work, the highest in which any human being can possibly be engaged, he need no rules; if he is not already fitted for his work, rules will never fit him." The writer concludes this striking passage with the following sentence:—"On him," that is on the Prison Chaplain, "depends the entire success of Reformatory Discipline."

Perhaps the word *entire* should be modified, or exchanged for another. It is true, that on the Chaplain depends, to a *very great extent*, the success of the Reformatory System; but in the author's opinion, it is also affected by the efficiency of *every* officer, who has any intercourse whatever with Prisoners, and he therefore would bring these imperfect remarks to a close, by offering a few hints to the Subordinate Officers engaged in this work.

I. Every Officer should *have confidence in the system.*

One of the most important steps in the Reformation of a Criminal, is to inspire *him* with hope of being able to reform. He naturally feels that he is too far gone, that his case is desperate, that he has forfeited all claim to favour, and that he never can break off evil habits. Now, if every officer by his

deportment, and intercourse with Prisoners, exhibits an entire confidence in the system, it will speedily be seen by the Prisoner, and will produce the most satisfactory results.

II. Every Officer should feel an *interest* in the Reformation of Prisoners.

The author was much impressed by a remark made to him not long since by a Subordinate Prison Officer. "If, Sir, we regard this work merely as a means for earning our bread, it is certainly the *lowest* in which we could be engaged ; but if we are endeavouring to reform our fellow-men, it is, I think, the *highest*." Would that every Prison Officer could understand the feelings here described. To be employed *only* in guarding and feeding, or even teaching Criminals, is indeed a low employment ; but when the heart is interested in the welfare of these degraded men, and does *what it can to elevate them*, it becomes, as the writer of the article before quoted says, "the noblest work in which any human being can possibly be engaged." But in urging sympathy, the author would appeal to higher motives than self-respect. Our poor fellow-creatures are in affliction, to a great extent caused by others— are in a sunken and degraded condition—feel their case almost hopeless—and will be influenced probably the rest of their days by the impressions which their punishment may produce.

III. Officers should repose as much confidence as possible in every Prisoner.

Sunken and debased as a Criminal is, he possesses *honor*. This may excite a smile, but it is true. The most degraded Prisoner has some remains of honorable feeling, and will confide in, and respect the man who appears willing to trust him. Doubtless we must not carry this too far. When *strong temptation* besets a prisoner's path, we have need to be watchful, and even suspicious; but it is most important to let a Prisoner see, that his Officer is willing to believe his professions of reformation, and never doubts, unless where peculiar temptations exist, or that deceit has been discovered.

IV. The Officer should present ~~no~~ *kindness* of manner, without any approach to *familiarity*. Let him ever bear in mind that his charge is a helpless fallen fellow-creature; but that he is a *Prisoner*, placed under his authority, and bound to obey his commands. If the Officer lose sight of this distinction, and deal with the Prisoner as an *equal*, his kindness will perhaps lead to contempt, and certainly to many inconveniences.

V. The Officer should exercise *firmness*, without *austerity*. A mild, but decided tone, will command respect; and immediate and hearty obedience. A loud, harsh, imperious tone, may, through fear insure obedience; but there will not be a particle of respect. The author met with a remark not long since, in a leading paper, stated to have been made by a returned Convict, "that there was not one of the men who would not have laid down his life for Captain Ma-

'chonochie.' This was the result of firmness without austerity, of kindness without familiarity. The cause of imperiousness is a conscious deficiency of moral weight. The man who feels his moral power will speak gently to Prisoners, while he who doubts himself, seeks to make up by assumed importance, what he lacks in moral influence.

VI. Prison Officers should discharge their duty with *uniform evenness*; *sobriety of mind*; and above all, with *strict sincerity*.

Laxity of discipline now, and strictness in a few week's hence, is manifest injustice to prisoners, and to the system. The Prisoner who has been accustomed to do a thing for a month, without reproof, will not readily see the reasonableness of being suddenly called upon to do otherwise; and in all probability, will regard the order as capricious, and therefore be tempted to disobedience, vainly hoping that usage will justify his refusal. Surely then, it becomes the duty of every officer to prevent such an evil, by an *even* and regular administration of the Rules.

And in carrying out discipline, it is of the greatest importance that officers speak with becoming gravity. Any approach to irony—to an imitation of the Prisoner's slang—to levity—or to exultation in the Prisoner's being convicted of misconduct, will surely injure the criminal, lower the officer, and thus injure the system.

Lastly, *strict sincerity* should mark the Officer's

intercourse with his charge. Nothing should be said but what is known to be true. Nothing promised but what is intended to be done. The author has often heard from Prisoners, with deep regret, of conversations with Officers in County Prisons, before and after trial, as well as on their removal from those Prisons to Wakefield, and has felt, that to a considerable extent they had been insincerely dealt with. The substance of these, were, assurances of acquittal—condolence after trial—and hopes with regard to mitigation of sentence. Indeed, several Prisoners who had heard from the Officers who conducted them to Wakefield, that they should not be sent out of the country, were much disappointed to find, by the Wakefield Rules, that their transportation was certain. The desire to keep the Prisoner in good spirits may be kind, but it is decidedly wrong to adopt improper means to effect, what may be considered, a good end.

VII. Officers need to exercise much *judgment* in forming an opinion of Prisoners. It is well known to experienced Officers, that the *oldest offenders* frequently make the *best Prisoners*. This is easily accounted for. *They* are thoroughly acquainted with Prison Rules, and with the routine of a Prison, and what is of more importance, they usually make up their minds beforehand to meet “the worst,” with firmness and patience. Therefore, it frequently happens, that while the man who is imprisoned for his first offence, is restless, the old offender is perfectly *resigned*. The author can also state, from his

own experience, that among the *worst* Convicts were the *best* workmen ; and this likewise is easily explained. Work is a relief to the mind which has no source of comfort from retrospect, or from anticipation with regard to prospects ; and besides this, those who are obedient to Prison Rules, vainly imagine that industry will compensate for any deficiency in *moral Reformation*. Returned Convicts, under a second sentence of transportation, are usually the *best Prisoners*, and the *worst men*. They make up their minds to go through their punishment in the most comfortable manner ; they avoid the retrospect of their lives, for it would pain them ; they dislike to make efforts to reform, for they feel the tremendous power of opposing habits ; and thus, while they pass through their imprisonment without a single report, they are as unchanged and as unreformed at the expiration of the time, as a Tiger or Hyena which had been confined in a cage.

How important then, that officers should study character, and exercise much judgment and discrimination in forming an opinion of Prisoners.

The author, in making the foregoing remarks, is fully sensible of the arduous and difficult nature of the duties of a Prison Officer ; but he is convinced, that the best means for lightening the burden, is to discharge those duties in a truly christian spirit ; and the frequent mention of their late officers in the letters which the Author has received from Prisoners, who have been removed from this Prison, manifests

the susceptibility of Criminals, of kind and yet firm discipline.

One of the chief objections entertained by the sainted Mrs. Fry against the Separate System, is the immense power which it places in the hands of subordinate officers, and in her opinion, the impossibility of procuring persons fit to be intrusted with so much authority. Would that she lived to read the reports of the laborious Chaplain at Pentonville, or even to peruse the letters contained in this volume. May we not believe that her prejudices at least on this score, would be relinquished, and that she would admit that, though much may remain to be effected, in training officers, in many instances their power has been rightly and most beneficially used.

In closing these remarks the author would express his opinion, as to the importance of having an organised corps of Prison Officers, subjected to certain examinations, and that their salaries should be so graduated as to offer a fair field of enterprize.

CHAPTER VI.

Extract from Dr. Browning's Letter. Author's closing remarks: the devotion manifested on board "The Hashemy," not the result of excitement: could not have been produced by summary punishment: the effect of Gospel love.

EXTRACT OF A LETTER WRITTEN TO A MEMBER OF HIS OWN FAMILY, BY COLIN ARROTT BROWNING, M.D., SURGEON, R.N., ESQ., IN CHARGE OF CONVICTS ON BOARD THE SHIP "HASHEMY."—APRIL 18TH, 1849, OFF CAPE OF GOOD HOPE, PASSAGE TO SYDNEY."

"On the 11th of February, we sailed from Spithead, the Prisoners having embarked on the 24th, 28th, and 29th November, and on the 14th February, I received the names of all the Prisoners on board, who professed to have believed on the Son of God, and desired to confess His Name before men, according to the Divine will, and appointed example of the Saints, as set forth in the Scriptures; I mean of course, the names of those, who, up to the day specified, namely, the 14th February, appeared to have received Christ, and desired to confess their Lord before men, and to meet according to His commands in the Scriptures, in New Testament Order, for the observance of Divinely appointed Ordinances, as far as circumstances in which we are placed under, admit."

"The number who thus desired voluntarily, to meet for social prayer, so increased, that I was induced to assign them the wide space in the Prison, as their Chapel, and issued such instructions as secured them from all unnecessary interruption for the space of an hour, every evening, immediately after supper and my second general visit to the sick—that is from half-past four to half past five o'clock. The number who attend, as far as we can judge, averages from 130 to 150. The first hymn announces to me in the Hospital, the commencement of Divine worship. When I have completed my professional duty to the sick, I manage to slip into the Prison, and take up a position as much out of sight as possible, but near enough to hear those who conduct the worship, and who are generally placed near the centre of the port side—that is the Wakefield, and the Parkhurst side, as they happened to be placed by the embarkation Lists. Three of the Prisoners pray in succession, interposing between each prayer a verse or two of a selected hymn. The gracious gift of Scriptural, fervent, most consistent, and elevating prayer, is granted from on High, in greater abundance to these Remembrancers of the Lord, than I ever before saw manifested. Their prayers are often characterized by a native, unaffected eloquence, and even sublimity, accompanied with unquestionable and touching marks of sincerity, humility, and fervent devotion, evincing great knowledge of the Scriptures,—of the plague of the heart,—of spiritual wants and spiritual enemies,—of unhesitating Faith, child-like confidence, and holy expectation; and always abound with thanksgivings, intercessions, and supplications for one another—for all saints—for christian Ministers, and for all who are still living in

sin, and in the rejection of Christ and the Holy Ghost. Oh ! it is wondrous,—it is more than the heart in our present state, can bear, to hear these men and boys lifting up their voices with their souls, to their Father in Heaven, through Jesus Christ, and by the power of the Spirit of all Grace and truth, beseeching Him in behalf of all men—all in authority over them, especially, of their late Ministers at Wakefield, Parkhurst, and Pentonville—for their beloved and injured Parents—their brothers, sisters, and all Relations ; and more especially for all such persons *as they may have corrupted and injured by their former ungodly example*: and also with reference to their own future usefulness. It is often too much for me to bear. I cover my eyes with my handkerchief, and bury my face in my cap, when my heart melts into tears under the influence of such devotions. The clear youthful voice of the enlightened and sanctified boy, lifted up unto God, in the midst of His worshipping and waiting congregation, and in accordance with the Spirit and precepts, and privileges of the Gospel ; exerts an influence on the mind and the heart, which has nothing parallel in my experience. The whole scene with me stands alone : old and young united together, and with one heart and with one mind, pouring forth their prayers unto God ! The hoary head, lowly bending in the Divine presence, while renewed and enlightened children, such as the Great and Gracious Shepherd of Israel, delights to carry in the Arms of His everlasting love,—to lead into the green pastures of His grace, and beside the still waters of covenanted life,—conduct with power from on High, the worship of the believing and devout assembly. How often does the heart exclaim in secret, ‘what hath God wrought !’

'and I return to my cabin, filled with wonder, admiration, and praise, there in secret, to give vent unto feelings that refuse to be longer pent up in the breast.'*

COLIN ARROTT BROWNING.

The author cannot close this volume without offering a few remarks upon the deeply interesting details of the foregoing letter.

And *first*, the devotional state of those prisoner's minds was not the result of excitement. We read of their calm, quiet, intelligent and religious state in Wakefield Prison : of their attention in chapel : their spiritual joy in association : and now, we have seen the maturing of Religious experience, under the able and judicious instruction of Dr. Browning.

In further corroboration of the deep and decided character of their religious principles, the author would here state, what can be attested to by Dr. Browning, that, shortly after the arrival of the ship at Sydney they were boarded by a wealthy Settler who required labourers, &c., and that, having heard this gentleman make use of profane language, *all* the Convicts spontaneously quitted the deck and sought retirement "below," though they were most anxious to obtain employment. And it must not be forgotten

* The author has some reason to hope, that Dr. Browning, who has already edified the public, by the publication of his two admirable books, now comprised in one Volume :—the "Convict Ship" and, "England's Exiles," will confer another benefit upon his fellow-countrymen, by sending to press, the journal and notes of his last interesting Voyage.

that when these men landed, their first act was to unite in Prayer and praise to God.

*Secondly,—*We see the importance of sufficient time to secure the work of Reformation. In a leading Newspaper some time ago, a writer states, that “the best thing we can do is to make punishment which is not capital, as summary as possible.” This may succeed with brutes with whom we cannot reason, but certainly not with sentient beings.

In the first place, NO PUNISHMENT IS IN ITSELF REFORMATORY. It is valuable as an *adjunct*, but it has no value as a *principal*. Nay we go further and assert, that punishment by *itself, hardens*. It deals with man as an enemy—it extends no benevolence—it makes no appeal to his understanding except it is to convince him that he deserves retribution—it blights the affections—and it provokes enmity.

But, in the second place, even if punishment be adopted as an adjunct only, it will not be effectual, if *summary*. This has been argued before, and therefore the author will merely appeal to the foregoing letter and ask, could these results have been expected from summary punishment? Is it possible that 150 Convicts out of 212 would voluntarily unite every Evening to conduct *such* a Prayer Meeting, after a summary imprisonment of a month or two? This would be a miracle, and we are not authorised to look for such *extraordinary* manifestations of Divine Grace in these days.

Lastly,—we learn the importance of making use of *Gospel love*, as the lever for elevating the minds and affections of criminals. The author read the following extract, which he has taken from the *Weekly Despatch*, of February 3, 1850, with deep interest because it fully accords with similar statements, which have been made to himself by Convicts under his charge. The extract originally appeared in the *Morning Chronicle*, and relates the confession of a young Pickpocket to a benevolent gentleman who sought for information on the subject of Criminal life.

"I have been in Prison, three times in Brixton—three times in the Old Horse—three times in the Compter—once in the Steel—and once in Maidstone—thirteen times in all, including twice I was remanded and got off, but I don't reckon that Prison. Every time I came out harder than I went in. I've had four foggings. It was bad enough (a flogging was) whilst it lasted, but when I got out I soon forgot it. At a week's end I never thought again about it. *If I had been better treated I should have been a better lad.*"

Here is the testimony of a youth in London whom the author never saw; and in juxtaposition with the last sentence of this boy's statement, the author would place the following extract of a letter, written on board "*The Hashemy*," by a Convict, who had been in Wakefield Prison for fourteen months.

"Please make mention of my name very kindly to your co-adjutor Mr. Sherwin, and also to your School Master in the B. division whose name I do not know. He was very kind to me. I hope you will again accept my grateful thanks for your own especial kindness to me which was love, and the only method I believe, best, for all in my unfortunate position, is to be ruled by love."

In adopting these means we faintly imitate and imperfectly obey Him, who so loved a guilty and degraded world "that He gave His only begotten Son that whosoever believeth in Him, should not perish but have everlasting life."

" By various names we Thy perfections call,
 But pure unfathom'd love, exhausts them all ;
 By love, all things were made, and are sustained,
 Love all things, to allure man's love, ordain'd ;
 Love, vengeance from lapsed human race suspends,
 Love our salvation, when provoked, intends ;
 Love, Lord, Thy infinite perfections join'd
 Into all forms of love to save mankind ;
 They all are love, love only is their aim,
 My verse shall love, and hymn Thee by that Name."

THE UNIVERSITY OF MICHIGAN

~~APR 15 1987~~

APR 09 1987 DATE DUE

